THE

# BRITISH CRITIC,

## For AUGUST, 1807.

" La Critique eſt une eſpéce de guerre qui eſt avantageuſe pour les deux partis qui la ſont, et pour ceux qui y ſont indifferens, lorſqu'elle ſe fait civilement. On peut dire que les vaincus ont ſouvent plus de part aux fruits de la victoire, que les victorieux-mêmes."

BAILLET, I. 31.

ART. I. *A Tour to Sheeraz, by the Route of Kazroon and Feerozabad; with various Remarks on the Manners, Cuſtoms, Laws, Language, and Literature of the Perſians: To which is added, a Hiſtory of Perſia, from the Death of Kureem Khan to the Subverſion of the Zund Dynaſty. By Edward Scott Waring, Eſq. of the Bengal Civil Eſtabliſhment.* 4to. 342 pp. 1l. 5s. With two plates. Cadell and Davies. 1807.

ALTHOUGH many ingenious travellers have, no doubt, viſited Perſia ſince the time of Niebuhr and Francklin, yet ſo few have been the ſubſequent accounts of that intereſting country which have fallen into our hands, and thoſe few ſo very meagre, that we opened with delight and high expectation the volume before us; promiſing ourſelves, from its reſpectable ſize and ample title-page, a conſiderable fund of amuſement and inſtruction. How far we have been gratified or diſappointed will appear from the following extracts and obſervations, which we ſhall divide into two

parts; one containing a ſketch of the paſſages which have afforded us moſt pleaſure or information; the other, thoſe remarks to which we think the omiſſions or miſconceptions of Mr. Waring have expoſed him. But, while we hope to comprehend the latter claſs within a very ſmall compaſs, we have, for the ingenious author's ſake, much ſatisfaction in declaring, that the limits of a Review will not allow us to enumerate or quote at length all thoſe paſſages from which, during our firſt peruſal, we have received inſtruction or amuſement.

Mr. Waring landed at Buſhire, a ſmall town on the ſouthern coaſt of Perſia, May 22, 1802. The houſes are mean and low, the only building of any note belonging to the Britiſh reſident, *Mehdee Ulee* * *Khan*. This town owes

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* The Engliſh reader, who has juſt pronounced this word as if ſpelt *You-lee* or *Yew-lee*, or perhaps *Oolee*, will, no doubt, be ſurpriſed to learn, that it is no other than the ſmooth and reſpectable name, ſo familiar to his eye when written *Ali!* We do not hold Mr. Waring altogether reſponſible for this innovation, and a multiplicity of ſtrange ill-looking combinations of letters which occur throughout this volume, wherever an attempt is made to expreſs in European characters the ſound of Arabic or Perſian words. He has, we ſuppoſe, adopted the ſyſtem of orthography by which he was inſtructed, although it appears from the preface (p. vii.) that in ſome inſtances he has followed Dr. Gilchriſt, whoſe meritorious exertions in the cauſe of Eaſtern literature are deſervedly celebrated in this country as well as in our Indian territories. But however excellent the new ſyſtem of orthography may be in the ſchools and colleges between pupil and profeſſor, we would adviſe any author, who deſigns his work for circulation in Europe, to adopt the mode of writing generally ſanctioned by the moſt learned Orientaliſts of England and of the continent; allowing for the different pronunciation of the French, Germans, &c. but not ſo to confound all the powers of letters as to expreſs the Arabic *ain* in *Ali* by the vowel *u*, (*Ulee*, abovementioned) and to uſe this ſame *u* for the final *eh* or *ah* in the Perſian word *nameh* or *namah*, which Mr. Waring writes *namu*, and which the Engliſh reader will pronounce, in all probability, *namew* or *namoo*. It is not to be ſuppoſed that the veteran Orientaliſts of Europe will adopt this new ſyſtem, and thoſe who are not Orientaliſts will moſt certainly pronounce wrong all ſuch words as thoſe above quoted. Thus one party is miſled by the innovation, and to the other, already acquainted with the true writing and pronunciation, it cannot be of any ſervice.

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the little conſequence it poſſeſſes to the late Sheikh Nuſir, (p. 7.) who, although conſtantly engaged in war, carried on ſo extenſive a trade with India and Muſcat as to accumulate a fortune of two millions ſterling, which he bequeathed to his ſon, with three thouſand camels and ſix hundred brood mares. Conſiderable ſums of ſpecie are annually exported from Buſhire to India, in exchange for *kincobs*, chintz, long cloth, muſlins, &c. Mr. Waring remarked ſome cotton-buſhes near this town, from which is fabricated a cloth nearly equal to the nankeen of China.

"I was invited," ſays he, p. 8, "to an entertainment given by Mihdee Ulee Khan to the principal inhabitants of Buſhire; and as it is deſcriptive of their manners I ſhall give ſome account of it. About eight o'clock we began to aſſemble, and as each perſon entered the room he was ſaluted with the uſual Mooſulman compliment. Every thing was ordered in the higheſt ſtyle of Eaſtern luxury; the kuleean * prepared with roſe-water; ſweet coffee in golden cups; in ſhort, there was nothing wanting which could contribute to the ſhow or ornament of the entertainment. About ten the ſupper (the principal meal with the Perſians) was brought in on trays, one of which was placed before every two perſons; then two pilaus, one of fowl, and the other of mutton. In the trays there were about eight diſhes, ſome conſiſting of curds and cheeſe, and others of ſour and ſweet ingredients mixed together. During the time of eating I remarked, that they frequently drank out of two baſons, which I conceived to contain ſoup, but which proved to be a kind of ſherbet, ſuppoſed to promote digeſtion; and indeed they have need of this drink; for they ſeldom appear ſatisfied until they have emptied their trays. The converſation both before and after ſupper was general; every one took his ſhare in the diſcourſe, and ſome enlivened it with the hiſtory of former kings, and remarks on the preſent government. This is by no means the caſe if the entertainment be given to a perſon of ſuperior rank to the entertainer: rich cloths are ſpread before the door for him to walk upon, *and* which become the property of his ſervants: the maſter of the houſe ſeats himſelf at a great diſtance from him. If he ſpeaks, the reſt of the people ſpeak alſo; if he is ſilent, a ſullen ſilence is obſerved. A great man in Perſia, inſtead of being received with welcome, is received with dread and apprehenſion, and his departure is anticipated with anxious expectation." P. 9.

* The kuleean is the Perſian ſmoking-pipe, reſembling the hookah uſed in India. The kuleean is repreſented ſtanding near the King in the print which ſerves as a frontiſpiece to this work.

Mr. Waring began the preparations for his journey to Sheeraz by engaging ten ſervants of various deſcriptions; and on this occaſion he ſays, (p. 11.)

"I may remark on the difference between the ſervants of Perſia and India; the former never heſitate to obey you; the latter will ſeldom perform any thing but their immediate duty. In India it is neceſſary to have two men to one horſe; in Perſia one man will take much better care of ſeven!"

Many of the Perſian ſervants can ſing or chaunt the odes of Hafiz and Sadee, which ſerve to beguile the tedioufneſs of a long march by night.

Whereſoever he went, Mr. Waring found that the late embaſſy, ſent by Marquis Welleſley to the Court of Perſia, had left the moſt favourable impreſſion of the Britiſh character among perſons of every rank in that country: a circumſtance which will pleaſe, although it cannot ſurpriſe, the friends of Major Malcolm, who conducted the miſſion, or thoſe who have had the honour of being acquainted with that gentleman. On the 7th of June this author ſet out for Sheeraz, in company with a *qafilu* * or caravan, and arrived on the 12th at Kazroon. Near this place are the ruins of a conſiderable town called *Dires*, where the few inhabitants who remain, ſtill preſerve the cuſtom

"Of not permitting a *moordu-ſho* (a waſher of dead bodies) either to inhabit or enter their village without being required. Whenever a perſon dies, they ſend to Kazroon for a *moordu-ſho*; and the inſtant he has performed his duty they drive him away with ſtones and ſticks, conceiving that if they hold any intercourſe with him, *that* they will ſoon themſelves require his good offices." P. 21.

This paſſage will call to the recollection of our readers a ſimilar cuſtom attributed by ſome writers to the ancient Egyptians.

Kazroon is a large town, but in a ſtate of decay. Mr. Waring halted here on the 13th, and was introduced to an extraordinary perſonage, lineally deſcended from Nadir Shah. This man had been an independent governor of a diſtrict in Khoraſan, had been confined for five years (at different periods) in a well, and at the time this author ſaw him, was

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* This *qafilu* is to expreſs the ſame word which Capt. Franklin writes *caſila*, Mr. Foſter, *kafilah*, &c.

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employed as *meer akhor*, or head groom, to Mihdee Ulee Khan, with a ſalary of twenty piaſtres a month. P. 21.

Mr. Waring arrived at Sheeraz on the 19th of June, and was much diſappointed at finding it neither a populous nor a noble city. It is ſurrounded by a wall, ſufficient as a defence againſt cavalry, and has ſix gateways.

"Many of the ſtreets (p. 30.) are ſo narrow that an aſs loaded with wood ſtops your way if you are on horſeback, (I ſpeak from experience) and the houſes are generally mean and dirty. But we now ſee Sheeraz to great diſadvantage, A Moohummud *, the late King, having deſtroyed an excellent ſtone wall with very ſtrong baſtions, which was deemed by the Perſians almoſt impregnable, and ſeveral of the beſt houſes in the place."

Captain Francklin ſays, that the thermometer in ſummer was never at more than 77 in Sheeraz; but Mr. Waring found his, which he had reaſon to think correct, often at 100, and never below 90. The Vakeel's Bazar is a magnificent building of brick, arched and covered in like Exeter Exchange in London, extending probably half a mile, and fifty feet wide. Its appearance when illuminated at night is very grand. There are at Sheeraz many other handſome *bazars* or markets, but none equal to this.

Since the beautiful paraphraſes and tranſlations of many Perſian odes by Sir William Jones muſt have introduced to the acquaintance of our readers the verdant bowers and delicious ſtreams, once ſo admired, in the vicinity of Sheeraz, an account of their preſent ſtate may be acceptable; and we ſhall extract ſome paſſages deſcribing them, which will ſerve as a fair ſpecimen of our author's ſtyle.

"The gardens about Sheeraz are much celebrated; but the ſtriking uniformity of long walks and narrow alleys is ſure to diſpleaſe European taſte. You may, perhaps, walk a quarter of a mile, and on either ſide not have a view of a few yards. Yet the Perſians delight in viſiting theſe gardens—any thing delights them, and a running ſtream almoſt makes them frantic. Nor is this to be wondered at; it is here that they relieve themſelves from the anxieties and drudgeries of buſineſs, and enjoy their *ſobbats*. The day is paſſed in ſmoking, in the amuſement of

* On firſt reading this paſſage we miſtook the *A* prefixed to *Moohummud* for a kind of article, or we thought it might be uſed as we ſay *one Richard*, *one George*, &c. but as it occurs very frequently, the A Moohummud muſt be a proper name.

fiſhing, or in liſtening to the odes of various poets. Night frees them from reſtraint. If they drink, the glaſs circulates without apprehenſion; nor do the ruby lips of the accompliſhed, yielding beauty heſitate to ſip the ſparkling liquor of Sheeraz. I believe this to be the utmoſt extent of a Perſian's deſire of happineſs; the ſublimeſt notion he can form of human enjoyment." P. 36.

"The Huſtun, one of the gardens near Sheeraz, contains the remains of Sooltan Sooja, and has on one ſide of it a ſmall building, ornamented with a variety of pictures. I left Gabriel, Moſes, and the Prophet, to view the portraits of Hafiz and Sadee. The latter is drawn as an old man with a ſilver beard, and the former in the bloom of youth, with a fine ruddy complexion. He was originally drawn without muſtachios; but ſome painter, taking offence at this appearance of want of manhood, ſupplied the defect, and has entirely diſfigured his countenance. Hafiz is dreſſed more like a woodman than a poet; and had I not expected to ſee his portrait, I ſhould have taken him for a labouring peaſant. In this building they have likewiſe the picture of three elephants, ſent by Tippoo Sultan to the King of Perſia, ill drawn and out of proportion. The tomb of Sadee is ſituated near a ſmall village. Kureem Khan ſpent ten thouſand piaſtres in repairing and embelliſhing the building which contains the grave of the learned Sheikh; but ſince his time it has fallen into decay, and is now only worthy of notice for poſſeſſing, or rather having poſſeſſed, the remains of this celebrated poet. Sadee has written, in the Booſtan, a beautiful epitaph for himſelf, but the Perſians wanted the taſte to inſcribe it upon his tomb.

"O paſſenger! who walkeſt over my grave, think of the virtuous perſons who have gone before me. What has Sadee to apprehend from being turned into duſt? He was but earth when alive. He humbled himſelf to the ground; and, like the wind, he encompaſſed the whole world. He will not continue duſt long, for the winds will ſcatter him over the whole univerſe. Yet as long as the garden of ſcience has bloomed, not a nightingale has warbled ſo ſweetly in it. It would be ſtrange if ſuch a nightingale ſhould die and not a roſe grow upon its grave."

"Near this is a very curious *chuſhmu*, or canal, full of fiſh, which flows from the hill, apparently through an excavated channel. I was ſurpriſed at not meeting with a durweeſh at Sadee's tomb; but though his works are much admired, he does not meet with that degree of veneration and reſpect which is paid to the memory of Hafiz.

"The *Dil Geoſha* (heart-expanding) is near this, and is the beſt garden without the city. It is ornamented with ſome handſome buildings; a ſtream runs through it, which deſcends in falls, and the proſpect here is more extenſive than at any other garden. The *Juhan Nooma* contains ſeveral handſome buildings, particularly

ſtrly one, which is very magnificent. Near to this is the *Kolahi Firungee*, which derives its name from a building, which the Perſians ſay reſembles the hat of Europeans; and another, known by the name of the *Tukhti Qujeereeu*. Theſe gardens in general abound in flowers and fruit-trees, and the cypreſs flouriſhes here in the greateſt perfection. None of them appeared to me to be well attended; many of the walks were impaſſable, from the luxuriant growth of the trees, and the flower-beds and fruit-trees appeared to be almoſt choaked up with weeds. They are rented by perſons, whoſe intereſt it is to employ as few labourers as poſſible. The prince's garden in the city I thought ſuperior to any that grace the entrance into Sheeraz; indeed he has robbed all the other gardens of their choiceſt trees to improve his own. Before I conclude this chapter, it may be worth while to remark, that the *Abi-Roknabad* is a contemptible little ſtream, and is not, after it has been joined by many other ſtreams which flow from the hills, at any place ſix feet broad—ſuch conſequence can poets give to trifling ſubjects! I entered Sheeraz with a determination to be pleaſed. There is a degree of enthuſiaſm which you feel on viſiting a place you have long known at a diſtance, that enſures a favourable reception to every thing you may behold. You recogniſe objects with the cordiality of an old acquaintance; and although every thing is novel, you are not indebted to tireſome explanations for a knowledge of their minuteſt beauties. Under ſuch a prepoſſeſſion I entered Sheeraz; but whether my expectations were originally too high I cannot determine—I was, however, diſappointed." P. 41.

We too ſhould have been diſappointed, feeling the ſame enthuſiaſm as our ingenious author, at leaſt in reſpect to the gardens and the *Abi-Roknabad;* for Sir William Jones, in his admirable paraphraſe of Hafiz's Ode, beginning "*Egher an Turki Shirazi,*" ("If that fair maid of Shiraz would accept my heart,") had induced us almoſt to doubt whether the Mohammedan Paradiſe could boaſt

"A ſtream ſo clear as Roknabad,
A bower ſo ſweet as Moſellay."

Sheeraz has not any extenſive manufactory; a few ſwords and a little wine are the only articles ſent to the northern parts of Perſia. The ſwords are made of ſteel, brought in cakes from Hindooſtan; but the excellence of the blade is ſaid to depend, in a great meaſure, on the artiſt's ſkill. Enamelling is executed at Sheeraz in a high degree of beauty. Ornaments for pipes, bridles, and ſaddles are neatly worked in gold and ſilver. Writing in Perſia is an art, and one of the moſt laborious. The painters have ſome little

knowledge of light and ſhade, but are totally ignorant of perſpective. Thoſe who draw portraits are ſaid to ſucceed in taking likeneſſes.

"It is no uncommon thing," ſays Mr. Waring, p. 48, "in a Perſian painting to ſee a man nearly as tall as a mountain, or in their repreſentations of a battle, a line of guns, on which is formed a line of infantry, over whom is another of cavalry. I have alſo heard of a picture which deſcribed the commencement of an action, and in another part the defeat of the enemy."

Mr. Waring was more fortunate than moſt European travellers, in finding opportunities not only of ſeeing the Perſian females, but of holding frequent converſations with them; and this, ſtrange as he acknowledges it may appear, in the preſence of their huſbands, who on theſe occaſions ſeemed to have laid aſide that anxious jealouſy with which we in this country ſuppoſe them to be always armed. Of the Perſian ladies, when in their houſes, the legs appear to be tied up in two ſacks; their trowſers being made of thick velvet,

"And the *peerahun* (or ſhift) is but *concealment viſible* to the reſt of their perſons. This is their ſummer apparel; in the winter they wear garments made of ſhawls, ſilks ſtuffed with cotton, and, if they can afford it, cloaks made of ſable." P. 61.—"The Perſian women," continues this author, p. 62, "like the Indian, are totally devoid of delicacy; their language is often groſs and diſguſting, nor do they feel more heſitation in expreſſing themſelves before men than they would before their female aſſociates. Their terms of abuſe or reproach are indelicate to the utmoſt degree. I will not diſguſt the reader by noticing any of them; but I may ſafely aver, that it is not poſſible for language to expreſs, or the imagination to conceive, more indecent or groſſer images."

Of theſe Sheeraz ladies many equal in fairneſs of ſkin the European females, but they want that lovely bloom which animates and embelliſhes the latter.

The police of Sheeraz is admirably regulated under a variety of active and vigilant officers; each ward of the city being under the controul of a reſpectable inhabitant, who acts, without a ſalary, as *kudkhoda* or ſuperintendant. P. 64—67.

The Perſians being followers of Ali, their ſyſtem of laws is more ſimple than that of the *Soonees*. Much acrimony in religious controverſy ſtill exiſts between them, although, ſays Mr. Waring,

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"Their differences are frequently founded upon the obſervance of trivial forms, or the practice of peculiar cuſtoms. A zealous *Sheea* moſt conſcientiouſly believes that a Soonee will be damned for croſſing his hands on his breaſt when he is ſaying his prayers, inſtead of letting them fall by his ſide, agreeably to the practice of the followers of Ali." P. 71.

We muſt refer our readers to the work itſelf for a conciſe but ſatisfactory account of the trade, cuſtoms, and taxes, the military force, revenues, &c. of Perſia, as we could not, without injuſtice to the author, pretend, in the following ſketches, to convey any idea of his ingenious reſearches and obſervations on thoſe ſubjects.

The inland trade is inconſiderable. Wheat, rice, barley, dates, and almonds, are exported in ſmall quantities to Muſcat and the ports of the Gulf. Silk is manufactured at Kaſhan and Yezd; and ſome cloths from theſe towns and from Isfahan are ſent to Ruſſia in exchange for velvets, ſatins, cutlery, and broad cloths. Shawls are made at Kirman. Pearls, wine, and roſe-water are exported to India, where the Perſian pearls are eſteemed ſuperior to thoſe of Ceylon. In India alſo there is a great demand for aſafœtida, which Perſia yields abundantly, with other drugs and gums. P. 76, 77.

It appears (from p. 80) that the perſons who pay the heavieſt tax to government are the female dancers and votaries of pleaſure. They are under the patronage of a magiſtrate, their names and ages carefully regiſtered, and in caſe of the death or marriage of one, another is always ready to ſupply her place. They are divided into claſſes according to their merits, and each claſs reſides in a ſeparate ſtreet.

The military force in general conſiſts of cavalry, the regiments containing each a thouſand men. As far as Mr. Waring had an opportunity of obſerving their diſcipline, it ſeemed to be little more than irregular ſkirmiſhing, galloping at full ſpeed in ſmall bodies, ſtopping their horſes with ſo violent a jerk as almoſt to throw them backwards, then turning round on their ſaddles, and diſcharging their carbines at the ſuppoſed enemy. P. 83.—The infantry are employed chiefly at ſieges, where if they can fire off a cannon once in an hour, and hit a wall, they are conſidered well qualified for effecting a breach. The ſelect troops are the *Gholam Shahees* (ſlaves of the king). Theſe have charge of the royal perſon, and are better paid and clothed than the other bodies of cavalry. They are about twenty thouſand in number, but four thouſand are diſtinguiſhed from the reſt, as a ſelect

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corps, by the ſuperior richneſs of their dreſs, and the inſolence of their manners. P. 84.

The preſent King of Perſia, Futih Ulee (Ali) Shah, is about twenty-ſeven years of age (1802), his manners are dignified and affable, in his perſon he is ſuperior to moſt men, and his immenſe beard is univerſally admired. His court (at Tuhran) is ſaid to be very ſplendid. When he receives any one in ſtate his ſons ſtand in a line from the throne, and theſe are very numerous, his children amounting to above fifty, ſeveral of whom were born on the ſame day. In jewels he is ſuppoſed to be richer than any other ſovereign in the world, as he has taken poſſeſſion of all that were moſt valuable throughout his empire. He has revived a taſte for learning, and is himſelf a poet and a man of erudition. He rewarded the author of a literary compoſition with the government of Kaſhan; and if he has not been a ferocious conqueror, like ſome of his predeceſſors, he poſſeſſes at leaſt the negative virtue of having done little harm. P. 100.—A portrait of this king is prefixed to the volume before us.

The inhabitants of Sheeraz are eſteemed the moſt polite and accompliſhed of the Perſians, but they are ſervile towards their ſuperiors, and, if any advantage is to be expected, towards their equals—brutal and arrogant, of courſe, in their dealings with inferiors; delighted with flattery, always boaſting, and ready to ſpeak ill of the perſon when abſent, whom, to his face, they had extolled with fulſome adulation; they are, however, entertaining and pleaſing companions, but inſincere in their moſt ſolemn profeſſions, and ſo immerſed in debauchery, that they ſpeak without heſitation or ſcruple of crimes the moſt deteſtable and infamous.

On the 31ſt of July (1802) Mr. Waring left Sheeraz, on his return to Buſhire, and paſſed through Feerozabad, which in D'Anville's map is placed, according to him, too much to the ſouthward. This was once a conſiderable city, and remarkable for its profligate inhabitants.

"You will hardly find a houſe," ſays Mr. Waring, p. 105, "that has not a jar of wine in it; and in the evening the people reſort to the terrace, where they drink wine without the ſmalleſt degree of ſcruple, and entertain themſelves with the ſingers and public dancers of the town, who are repreſented to be exceſſively beautiful. Here are a number of tombs, gardens, and

and buildings, worth ſeeing. The circumference of the city is equal to Sheeraz, but the houſes are falling into decay."

For an account of the hunting in Perſia, the horſes, the date-trees, the mode of counting time, and other matters, we muſt again refer our readers to the work itſelf. Of the *dum*, or power of reſiſting animal poiſons, Mr. Waring relates a curious anecdote. One of his ſervants poſſeſſed this gift, which is ſometimes the reward of faſting and meditation, but may be communicated by the breath. A ſcorpion, whoſe ſting occaſions exquiſite pain, was found under the bed of our author at Sheeraz. The *dum-gifted* ſervant took up the animal without heſitation, and although it ſtruck its ſting repeatedly (and evidently) into his fleſh, he declared that he felt no pain, nor did he ſuffer afterwards; the other ſervants refuſed to touch the ſcorpion. The new ſect of *Wuhabee* Arabs (we are informed, p. 120) believe that "there is one juſt and wiſe God; that all thoſe perſons called prophets are only to be conſidered as juſt and virtuous men; and that there never exiſted an inſpired work nor an inſpired writer." Among the Wuhabees, coffee, opium, and tobacco are forbidden, but the deſtruction of magnificent tombs is conſidered as an act of devotion. Theſe heretics are now very formidable to the Mohammedan power, and, it is ſaid, have ſeized the ſacred precincts of Mecca and Medina.

Mr. Waring arrived at Baſſora on the 14th of September, after a voyage of ſeven days, from Buſhire, (as we ſuppoſe) and he ſailed again the 5th of October on his return to India. During his voyage through the Perſian Gulf he bears honourable teſtimony to the accuracy of Dr. Vincent, the learned commentator on the Voyage of Nearchus, p. 135—140. Arriving on the 1ſt of November at Muſcat, on the Arabian ſhore, Mr. W. found the heat very oppreſſive, and on the 15th he landed at Bombay.

The ſecond part of Mr. Waring's volume treats principally of the literature and language of the Perſians. But before we notice his remarks on theſe ſubjects we ſhall take a retroſpective view. Our readers probably have accuſed us of a ſtrange omiſſion, when, although we told them with great accuracy (ſee p. 106 of this Review) that Mr. W. landed at Buſhire on the 22d of May, 180?, we neglected to mention the port from which he ſailed; but the author has himſelf neglected to mention it, and we ſhould have placed too much confidence in our own conjectures were we to have affirmed, that he ſailed from Surat or Bombay. This

omiſſion,

omiſſion, however, ſhould be aſcribed rather to the inadvertency and inexperience of a young author (as Mr. W. on many occaſions appears to be) than to deſign; for we cannot ſuppoſe that by ſuppreſſing the name of a ſea-port he was ſtudying brevity, according to the motto in his title-page, "*Brevis eſſe laboro, obſcurus fio.*" We might point out a multiplicity of words that could have been better ſpared. The firſt line of the preface exhibits a pleonaſm, "Books of travels have been received *at all times* and *in all ages* with avidity." More is meant, we ſuppoſe, than meets our eye in the alluſions, the italics, the note (and the note upon that note) of the preface, p. vi. This page, however, is ſufficient to convince us, that Mr. Waring is not much addicted to antiquarian reſearches. Of the *Gaurs*, or fire-worſhippers, deſcended from the old inhabitants of Perſia, he avoids any mention, conceiving the ſubject to have been exhauſted by Chardin and other writers. We differ in opinion from him on this point; but it is very probable, that, during his reſidence at Sheeraz, no opportunity of collecting new anecdotes may have occurred. The antiquaries of Europe will, perhaps, think, that if information on this ſubject and ſimilar matters did not offer itſelf, Mr. Waring ought to have gone in ſearch of it. As to the ancient language of Perſia, he ſeems to deny the poſſibility of attaining a knowledge of it now; "for," ſays he, "it had ceaſed to exiſt in the time of Chardin." Some ingenious Orientaliſts whom we know are of a different opinion. However this may be, we have reaſon to believe, with Anquetil du Perron, "that a well-informed traveller might ſtill find, in Perſia, Armenia, and Africa, written works anterior to the age of Mahomet." (Mem. de l'Acad. des Inſcript. tom. 35, p. 161.) But we cannot imagine, that old muſty manuſcripts would have any charms for Mr. Waring, although containing, perhaps, the moſt precious records of former ages, ſince we find that he remained almoſt ſix weeks in the vicinity of Perſepolis, without acknowledging a wiſh to explore the ſtupendous monuments of antiquity ſtill viſible there; ruins which, whether of a temple or a palace, have excited the admiration and aſtoniſhment of every traveller whoſe works have fallen into our hands, from Figueroa and Della Valle to Niebuhr and Francklin. Was not Chardin's deſcription of thoſe venerable remains capable of inſpiring a momentary ſpirit of antiquarian curioſity? As for ourſelves, were we to be even one hour at Sheeraz,

"The

"The royal feaſt for Perſia won
By Philip's godlike ſon,"

and the ſubſequent tranſactions at Perſepolis, would operate on our imaginations with ſuch irreſiſtible force, that, ſober Reviewers as we are, and little in the habits of equitation, we ſhould capariſon our ſteeds, and gallop off to the palace of Darius, the throne of Jemſhid, and the Hall of Forty Pillars!

Having returned from this excurſion, we muſt remark certain human figures cut in ſtone, and ſome pieces of cannon, which have been found among the ruins of a place near Buſhire, once inhabited by ſeveral Portugueſe (p. 3). Although Mr. Waring allows, that theſe images may have been repreſentatives of Chriſtian ſaints, (which their aſſociation with cannon induces us to believe) yet as they are found on the coaſt of Perſia, and as the Hindoos of Buſhire purchaſe them at enormous prices, he is almoſt inclined to ſuppoſe, that the Braminical religion once prevailed in that country; and he thinks that ſome paſſages in the Shahnamah of Ferduſi (the Perſian Homer) tend to confirm that ſuppoſition. An Orientaliſt, however, who has devoted ſome years to the ſtudy of that ancient and celebrated poem, aſſures us, that the peruſal of it induced him to form a very different opinion on this ſubject; and that the example of *Ky Kaous*, one of the early kings of Perſia, accuſed (as Mr. W. ſays) of being a *Bruhmun* (note, p. 3) ſo far from being adopted by his ſubjects, expoſed him to the cenſure of his chiefs and nobles, who in very groſs terms upbraided him for his folly and impiety.

From a traveller who could ſlight Perſepolis it were vain to expect accounts of thoſe antiquities, which according to ſome geographical manuſcripts, exiſted in the vicinity of Kazeroon and Firoozabad, the ancient city of Jawr or Jour. They may, perhaps, be no longer viſible, but we doubt much whether Mr. Waring ever enquired after them.

On the ſubject of travelling in Perſia Mr. Waring ſays, (p. 11) "I found that it would be neceſſary for me to appear either in the character of a gentleman or a beggar; *unfortunately* I choſe the former." From what occurrences he was induced to repent of this choice we are left to conjecture. The Perſian ſongs and muſical accompaniments pleaſed Mr. Waring: but we muſt on this ſubject notice a paſſage (p. 54) beginning abruptly thus: "Although the Perſian muſic is ſo greatly ſuperior to that of India," &c. Now on reading this one would imagine, that the

the premiſes had been already eſtabliſhed; yet no compariſon had been previouſly inſtituted between the muſic of Perſia and India; and ſome of our friends, who, from a long reſidence in the Eaſt, and ſkill both in the ſcience and practice of muſic, are well qualified to judge, prefer the melodies of Hindooſtan to thoſe of Perſia. But even allowing the ſuperiority of the latter, we may perhaps trace them to an Indian ſource; for we read in the Chronicles of *Mirkhond*, in the *Leb al Touarikh*, and other MSS. that Baharam Goor, who reigned over Iran in the fourth century of our æra, finding that the ancient muſic of his country had been forgotten, and the race of native minſtrels nearly extinct, procured from Hindooſtan ſeveral thouſand muſicians, from whom thoſe in Perſia of the preſent day are ſaid to be deſcended. So ſcanty is the liſt of hiſtorical works to which the preſent author allows celebrity, (p. 151) that we begin to doubt whether his acquaintance with Perſian bibliography is very extenſive. The *Ghuzls* or Odes of *Hafiz*, *Moohtuſhim*, and *Ruqeeb*, he informs us, (p. 235) are conſidered as ſuperior to thoſe of other poets. Is it poſſible that the two laſt mentioned can be ranked with Oorfi, Helali, Saïeb, Shemſeddin Tabrizi, Mani, Senai, Abdalwazia Jebeli, and a multitude of other poets, whoſe Divans are to be found even in England? Mr. W. never heard (as he acknowledges, p. 152) of more than two biographical works in Perſian, the well-known Tuzkerreh of Doulut Shah, and the Ateſh Kedeh, a recent production. Some collections in this country furniſh us with the Tuzkerreh Khooſh-goo, the Tuzkerreh Abou-Huſn, the Tuzkerreh Taher, the Tuzkerreh Ali Kuli Khan, and many other MSS. of this deſcription.

An account of the *Shah nameh*, and ſome outlines of the adventures recorded in the beginning of that extraordinary poem, occupy above forty pages of the volume before us, and form not the leaſt entertaining portion of it. Of theſe pages, however, we muſt obſerve, that too many are filled with tedious extracts from Mr. Champion's metrical (for we cannot ſtyle it poetical) verſion of Firdooſi's work, from Ovid, Anacreon, &c. Mr. Waring's own proſaic tranſlations are not always literal, although far preferable to Champion's paraphraſe. How can he read *three* for *thirty* in the lines quoted, p. 161? "They (the dæmons) taught the King to write, and enlightened his mind with ſcience. They did not teach him the letters of one language, but of *three*, Greece, Arabia, and Perſia." Beſides that in this

paſſage Mr. W. makes Greece, Arabia, and Perſia *languages*, he has quite miſunderſtood the original (although printed correctly in this quotation) which expreſſes *thirty* inſtead of *three*; and in the lines following, had he conſulted his manuſcript he would have found ſome more of the thirty enumerated. Thus in one copy,

چه چینی چه ترکی و چه پهلوی
چه مصری چه هندی و چه بربری

adding to the Greek, Arabic, and Perſian before mentioned, the Chineſe, Turkiſh or Tartar, Pehlevi, Egyptian, Indian, and Berberi. Other MSS. place theſe differently, but all agree with Mr. Waring's copy in reading *thirty*; even Mr. Champion does not limit the number to three:

> "The Roman, Perſian, the Arabian ſtyle,
> The Pehlevi, Chineſe, and *Sadi* * ſmile,
> With many more."
>
> Champ. 119.

Mr. W. is authorized, probably, by his own MS. Shahnameh in reading *Munokchere*, p. 167; but the majority of copies will be found decidedly againſt him, and the etymology of *Minochehr* is ſufficiently eſtabliſhed by M. de Sacy in his Mem. ſur div. Antiq. de la Perſe, p. 93.

We are ſo confounded by the new ſyſtem of orthography, that if this author had not mentioned the Queen of Sheba we never could have gueſſed the perſonage meant by *Bilgees* (p. 175) to be the ſame with the *Balkis* and *Balcaiſa* of Sale and Maracci; perhaps Mr. Waring wrote *Bilqees*, and that the *g* was by miſtake ſubſtituted for q. This queen, he informs us, is the *Venus of the Perſians*. Surely not in any other reſpect than Zeleikha, Shireen, or the various celebrated beauties of their romances. We cannot acknowledge Queen Bilgees or Balkis to be the Perſian Venus, either in a mythological or aſtronomical ſenſe. The learned Hyde claims this title for *Anaheid* and *Zohra*. The Queen of Sheba

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* Mr. Champion's MS., like many other copies of the Shahnameh, mentions in this place the *Soghdi* alphabet or language; and his ridiculous miſtake muſt have been occaſioned by the omiſſion of a diacritical point over the letter *ghain*, which a very ſlight knowledge of Arabic or Perſian would have enabled him to ſupply.

(with

(with her hairy legs) is only known to the modern Perſians from the traditions of the Koran, chapter 27.

Mr. Waring's remarks on the Myſtic Poetry of the Perſians and their Ghuzls or Sonnets will entertain the general reader, and (with a few exceptions) may pleaſe an Orientaliſt.

From his chapter on the Odes of Hafiz the following paſſages are extracted as ſpecimens of our author's tranſlations:

"Be patient, O my heart! be not vexed; for truly the morn is ſucceeded by night, and the night is ſucceeded by the morn.

"Do not be afflicted at calamity; paſs on and be thankful, leſt you be afflicted more ſeverely." P. 204.

"Now, the only friends who are free from care are a goblet of wine and a book of odes.

"Travel unincumbered, for the paths of ſafety are narrow; take the glaſs, for our precious life is not to be recalled.

"I am not the only one who is accuſed of being worthleſs; the learned even are accuſed for their theories without practice.

"The eye of wiſdom, in this world of trouble, beholds the world and its concerns vain and tranſient.

"Kiſs the ringlets of thy beloved and be ſilent, for the bleſſings and misfortunes of life flow from Venus and Saturn." P. 206.

"It is the feaſt and the ſeaſon of the roſes. Bring wine, O cupbearer! Who has ſeen the ſeaſon of the roſe uſhered in without wine?

"My heart is burthened with qualms and pious fears: give me wine, O cupbearer, that I may cleanſe my heart.

"I ſaw the Sooſee, who gave advice laſt night to the riotous, drunk, and his virtue given to the winds.

"Value the few remaining days of the roſe: the harp is tuneleſs without the voice, and the wine is nought without my love.

"The roſes fade: O my friends! why do you ſit inattentive? be joyful in the ſociety of the youthful cupbearer.

"Do you know how beautiful at the banquet of the wanton appear the cheeks of the cupbearer reflected from the roſy wine?

"What ſong can the minſtrel ſing at the banquet of the prince, if he ſing not the verſes of Hafiz?" P. 216.

Of the Odes compoſed by Mohtuſhim, the following is a ſpecimen, from p. 237.

"I have expected thee all night: you came not, and I die from expectation.

"Where waſt thou? The hope of ſeeing thee allowed me not to cloſe my weeping eyes.

"I ſwear

"I ſwear by thy hair, thy eyes, and flowing ringlets, that I have neither enjoyed peace nor reſt the whole night.

"Whoever heard my plaints and moans ſympathiſed in my afflictions.

"Faſten thy lips on mine, and await the coming morn; for I have been on the verge of death a thouſand times this night.

"As the taper, Mohtuſhim died away, and you came not to his pillow to alleviate his miſery."

This is followed by an Ode of Ruqeeb, p. 288.

"How pleaſant is that company where we are continually interchanging goblets of wine!

"I am never pleaſed or happy but when I have a goblet in my hand, and in that goblet wine.

"Strike up new ſtrains, O harper! fill the bowl, O cupbearer!

"How joyous is it to drink wine to the ſtrains of the harp and the notes of the lute!

"Be not vain of thy beauty, O tender flower! for the verdant ſpring is ſucceeded by December!

"How long ſhall I mourn thy abſence! How long will my tears continue to flow!

"When will my frequent ſighs reach heaven? Compaſſionate the anguiſh of the unfortunate Ruqeeb!"

Mr. Waring preſers the Muſnuwees (a kind of Epic Poem) by Nizamee, Jamee, and Hatifi, (whom he incorrectly ſtyles *Hatif*) to thoſe of any other poet, p. 239; and he informs us, that the works of Khaqanee, Saeb, and Oorfee are ſeldom, if ever, read.

The *Hiſtory of Perſia* from 1775 to 1794 is a curious record, and valuable from the ſcarcity of authentic documents on the ſubject of thoſe revolutions which have diſtracted that country during the laſt twenty or thirty years. It occupies forty-five pages of this volume, but is ſadly diſfigured by the proper names ſpelt in the new manner.

The appendix contains an extract from the Chronicle of Tibree, and an epiſode from the Muſnuwee, which, like every other paſſage in this work, where the Perſian characters are uſed, abound in typographical errors. The articles on the date-tree, the extracts from Shafteſbury's Characteriſtics, remarks on the cauſes of rebellion, and other parts of the appendix, have ſomewhat the appearance of book-making, and might have been ſpared. The ſixth article we ſhall notice more particularly (p. 822). Mr. Waring, who on every occaſion, ſeems a warm admirer of Gibbon, (and in ſome places an imitator even of his obſcurity) doubts,

like that hiſtorian, Abulfarage's anecdote reſpecting the Alexandrian library. That it was burnt by order of the Khalif Omar he thinks "a monſtrous fact," the credibility of which reſts *entirely* upon the aſſertion of Abulfarage, and he is confirmed in his ſcepticiſm by the ſilence of Mohammedan writers, and, among others, of Tibree, from whoſe Chronicle he extracts an account of the capture of Alexandria. We refer Mr. Waring, however, to the Hiſtory of Egypt by Abdollatiph, a Muſſulman author of the twelfth century, publiſhed in Arabic, with a Latin tranſlation, by the learned Dr. White, of Oxford, in the year 1800. He will there read (p. 115) "in illa autem (Alexandria) erat bibliotheca quam combuſſit Amru Ben al Aas juſſu Omari Chalifæ." In the original is added the uſual benediction, "May God reward him!"

We now cloſe Mr. Waring's volume, which he has embelliſhed with a portrait of *Shakhnubat*, a favourite miſtreſs of Kureem Khan, beſides the frontiſpiece already mentioned, repreſenting the King of Perſia. And if we have forborne to notice ſome inſtances of inequality, affectation, or obſcurity of ſtyle, and of negligence in language, we acknowledge that the limits of our Review have not allowed us to point out a variety of anecdotes, obſervations, and miſcellaneous paſſages from the peruſal of which we have derived much pleaſure and information.

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ART. II. "*On Earth Peace, Good-will towards Men,*" *or The Civil, Political, and Religious Means of eſtabliſhing the Kingdom of God on Earth, as fully contained and confirmed in the Scripture Prophecies; in which will be compriſed the proper practical Meaſures of redreſſing public Affairs, uniting all Parties, and beſtowing permanent Peace, Proſperity, and Happineſs on Great Britain and all Nations. By the Author of the Income or Property Tax.* 8vo. 492 pp. Johnſon. 1805.

THOUGH the author's name does not appear in the title-page of this work, it is not anonymous, having the ſignature to it of George Edwards. Mr. Edwards is the writer of other books upon civil and political affairs, to which he often refers the reader in the work before us, and eſpecially to the one entitled "The Aggrandiſement of

Great Britain," where is to be found the first and original plan of the income tax, to the discovery of which the author lays claim in his title-page, and which he asserts more at large in the concluding pages of his book.

We hope we shall not be thought to slight or undervalue the good intentions, or even the abilities, of Mr. Edwards, if we say, that we looked in vain through his book for the instruction and advice promised in the title-page. We expected much more would have been to be found there of "the practical measures," and "civil, political, and religious means of establishing the kingdom of God on earth," in detail, and so particularized as to demand our attention; whereas almost the whole of the book seems to consist of general observations on the duty incumbent on all men to advance the glory of God and good of man, in order to promote and establish that glorious and desirable state of things, when, as the Prophecies foretel, the earth shall be full of the knowledge of God as the waters cover the sea. Mr. Edwards conceives there is clearly "a meliorative principle implanted in the human nature," which is (to use his own terms, ch. iii.)

"An actual constituent part of mind," and which "it is intended by the Almighty should be cultivated and carried to its practical perfection, in order to become the instrument or means by which we may devise and carry into effect all the various improvements necessary to provide for public and private prosperity and happiness, and to establish national perfection, or the kingdom of God on earth."

Mr. E., trusting to this principle, concludes, that the system of general welfare, foretold in Scripture, is not to be brought about by the sole interposition of God, operating miraculously, but by the efforts and abilities of man, assisted by divine favour. He thinks, moreover, that God has especially ordained it to be established by the agency of *man*, and particularly by that of the *British nation*, at the present period of time. We cannot wonder that the virtues of our beloved Sovereign should attract the notice of all such writers as Mr. Edwards, who, reflecting on the strange and unprecedented events of the very important period we live in, and prepared to acknowledge the hand of God in all that comes to pass upon the earth, conceive the winding-up of affairs to be approaching; and that the exemplary piety of our good King, which has been conspicuous from the first moment of his reign, has always "portended a future period during its continuance, when national perfection

might be regularly introduced and eſtabliſhed." P. 381. Moſt heartily do we wiſh we could agree with Mr. E. in expecting the kingdom of God on earth to be ſo near at hand; but as it is, by his own account, to be eſtabliſhed progreſſively, and to extend to every branch of civil and political government, we much fear that the preſent ſtate of things, without ſome miraculous diſplay of God's power, does not warrant any ſanguine hopes of ſo ſpeedy a melioration of the world. After the nonſenſe we have been troubled with upon the glorious effects to be expected from the "perfectibility of man," we were glad to find ſomething far more rational in Mr. Edward's notions of the cultivation of the meliorative principle; which, if we underſtand him right, he would repreſent to be no other than "the univerſal practice of Chriſtianity properly underſtood and followed." As a proof of this, and by way of ſpecimen of the work, we might give Mr. Edwards's idea of the kingdom of God, of which he is ſo anxious to promote the eſtabliſhment. But we cannot ſufficiently adopt his ideas to lay ſo long a paſſage before our readers. If, however, Mr. E. is right in fancying ſuch a ſtate of things to be approaching, we may well rejoice; but we muſt acknowledge that we ſhould rather expect it to take place ſupernaturally than gradually, if the preſent age is to be the period of its conſummation, or even of its advancement. Little does the world in general, or even this our favoured country of Great Britain, though enlightened and encouraged by the example of our beloved Monarch, appear to be in the way to give effect to ſuch a ſyſtem. Mr. E. thinks one of the grand political *deſiderata* is, a permanent peace between France and this country, which would enable us to co-operate in the eſtabliſhment of a kingdom of righteouſneſs, and a ſyſtem of general welfare. O that ſuch things might be! But what encouragement or aſſiſtance does *Mr. E.* afford us towards ſuch a deſirable event? Truly, that Great Britain ſhould take poſſeſſion of *Aſſyria*, and cede *Egypt* to *France;* retain *Malta*, and reſtore *Gibraltar* to the *Spaniards!!!* Mr. E. expreſsly diſclaims all pretenſions to the credit of being a luminous writer, and therefore it may not be quite fair to preſs too hard on the want of perſpicuity in his works; a blemiſh, however, which we cannot entirely paſs over without notice. The very firſt paſſage in his book is faulty enough in this reſpect: after a long table of contents, the firſt chapter begins as follows:—

"The head of the preſent ſection is a ſummary of the work itſelf. It conſiſts of a principal part, comprehended under a ſingle

ſingle ſentence or period of three members; and of an addition, which is ſeparate and diſtinct from it, of another ſentence."

This is inauſpicious ſurely for a beginning, and many more ſuch paſſages, we fear, will arreſt the reader in his progreſs through the work. Of Mr. E.'s piety, good wiſhes for the welfare of mankind, and earneſt endeavours to promote the glory of God, his book affords proofs ſufficient; and if we had only to ſpeak to his character as a man, from the ſpecimen before us, we ſhould be profuſe in our praiſes; but as it is alſo our buſineſs to ſpeak of him as a writer, we are compelled to acknowledge that our expectations have been diſappointed.

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ART. III. *An Enquiry into the Principles of Civil and Military Subordination. By John Macdiarmid, Eſq.* 8vo. 517 pp. 10s. 6d. Baldwins. 1806.

WE have already noticed, with conſiderable praiſe, not unmixed with cenſure*, a laborious and certainly an able work of the author before us on the ſubject of national defence. The ſame diligence of enquiry, the ſame patience of inveſtigation, but blended with fewer objectionable opinions, appear in the preſent work. An introduction and ſummary prefixed to it, inform the reader that this enquiry

"Is divided into four parts: the firſt," ſays the author, treats of "Natural Subordination, or that ſubordination which ariſes among mankind in the natural courſe of things, and independent of all poſitive inſtitutions;" the ſecond is "employed in examining the effects of natural ſubordination on the happineſs of ſociety;" the third "in examining the nature and neceſſity of artificial ſubordination, or that ſubordination which ariſes from poſitive inſtitutions;" the fourth part relates to military ſubordination; it having (in the author's opinion) "become neceſſary, not only to the proſperity, but the exiſtence of Great Britain, that the regulations which relate to her military ſubordination, ſhould undergo a thorough amelioration."

In the remaining part of the introduction is ſtated the mode which the author has purſued in this enquiry. As the laws which regulate the material world were diſcovered by

"Firſt deſcending to the conſideration of particulars, and thence riſing to more general concluſions," it is (the author ob-

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* See Brit. Crit. vol. xxvii. p. 637.

ſerves) by a "ſimilar proceſs that we muſt expect to arrive at the fundamental natural laws by which ſociety is regulated."

This mode of enquiry, he ſtates, is attempted to be carried into practice in the treatiſe before us.

In treating of "ſubordination ariſing from natural cauſes" this author firſt conſiders the "origin of inequalities among mankind;" which, he thinks, ariſe chiefly from "their unequal command over the means of gratification;" and theſe means he divides into four claſſes; namely,

"Our own minds, our own bodies, the reſt of our own ſpecies, and the material world around us." His reaſonings on each of theſe claſſes conclude with the information that "he is conſidered as ſuperior who can procure the objects of deſire with the greateſt facility and in the compleateſt manner."

The author proceeds to ſhow, what every reflecting mind will acknowledge, that inequalities between different individuals are unavoidable; which poſition is illuſtrated by ſome familiar inſtances, and enforced by juſt obſervations.

"Men," he obſerves, "often employ the term equality to veil their anxious longing for ſuperiority. It is true they deſire equality, but it is equality with their ſuperiors, no one longs for an equality with thoſe" (whom) "he conſiders" (as) "below him."

This indeed had before been very pointedly remarked by Dr. Johnſon.

This ſuperiority however, the author ſhows to be, in almoſt every inſtance, partial, and alſo that it never can remain for a moment ſtationary: and theſe conſiderations lead him to the diſtinction of ranks in ſociety.

"There is," he obſerves, "a ſeparate ſcale of ſubordination attached to every particular in which mankind may be compared; and each ſcale is diſcriminated by diſtinct ranks or gradations. There are peculiar ranks, peculiar degrees of ſuperiority and inferiority in reſpect to memory, imagination, manual dexterity, fortune and influence."

This ſubject he purſues very ingeniouſly through all it's ramifications, applying his obſervations, in the firſt inſtance, "to the ranks which ariſe in the natural courſe of things, and without any interference on the part of political aſſociations."

He next adverts to the "circumſtances which give riſe to erroneous opinions reſpecting ranks and their occupations," viz.

"ignorance

"ignorance of the truth, inferences from partial ſuperiority, inferences from certain relations, improper compariſons," and the "confuſion of ranks with their occupiers."

In this part of the work there is much ingenious, but (in our opinion) too minute and prolix diſcuſſion. We have not, however, obſerved any opinions from which we materially differ.

The effects of natural ſubordination on the happineſs of ſociety (the conſideration of which forms the ſecond part of this work) are next diſcuſſed, firſt, as applying to the happineſs of an individual; which the author contends, "is greater or leſs, in proportion as the means of gratification are greater or leſs." This happineſs he conſiders "as connected with deſire," "as connected with exertion," "and as connected with hope and fear," and gives very plauſible reaſons for the opinion he has laid down. Our limits will not permit a full examination of the ſubject; but the author's doctrine cannot, we think, be deemed juſt in the wide extent and unqualified ſenſe in which he ſeems to have adopted it. Many perſons are, we conceive, rendered unhappy by having too great and too eaſy a command of the means of gratification. The liſtleſſneſs and indolence, the uneaſineſs and vexation, to which thoſe perſons are frequently ſubject, is become almoſt proverbial; and the concluſion of the wiſe King of Iſrael (than whom no man ever poſſeſſed more abundant means of gratification) that "all is vanity," has been confirmed, as to the various worldly purſuits, by the experience of all ages, and the judgment of every enlightened mind. This part of the work, however, contains many entertaining and juſt remarks, though they do not prove the author's doctrines in all the latitude which he has given to them. Under ſimilar reſtrictions we admit as a general principle, the aſſertion which follows, that "the happineſs of an individual is chiefly increaſed by aſcending from rank to rank in the ſcale of ſubordination."

"The happineſs of a ſociety" is next conſidered; and particularly "the connexion of ſocial with individual happineſs;" under which head the author argues that "the happineſs of a ſociety muſt depend upon exactly the ſame conditions as the happineſs of an individual, and muſt be greater or leſs in proportion as the command over the means of gratification is greater or leſs." "The ſubdiviſion of labour," he juſtly remarks, "is not only the inſtrument by means of which the individual makes the greateſt advances in mental and bodily improvement, in wealth and influence: it is alſo the inſtrument by means of which ſociety makes

the greateſt advances in knowledge and wealth from generation to generation."

This may be readily admitted, as alſo (what the author takes pains in this part of the work to ſhow) that obſtructions to the freedom of induſtry tend to diminiſh the happineſs of ſociety. Similar remarks are extended to the progreſs and effects of the ſciences and arts; and they are juſtly vindicated from the imputation of engendering vices, or enfeebling the mind of man.

The author next proceeds to conſider the "effects of the laws of fluctuation from rank to rank," and herein of the "laws of mental and bodily improvement and decay." In this part he proves that "the laws by which mankind aſcend or deſcend in the ſcale of ſubordination are no leſs conducive to the happineſs of individuals and of ſociety, than thoſe circumſtances connected with natural ſubordination on which he had before remarked." In diſcuſſing the "laws of the increaſe and diminution of influence," he ſhows that "the transference of wealth and influence is no leſs eſſential to the improvement of mankind than their preſervation."

The "laws of the increaſe and diminution of wealth," are next conſidered. In this part of the work are many judicious obſervations on the transfer of wealth, which well deſerve the attention of the reader. With theſe the ſecond part of the enquiry concludes, the author having pointed out "ſome of the beneficial purpoſes which natural ſubordination is calculated to produce."

In the third part of the work the author enforces the neceſſity, and ſhows the nature of artificial ſubordination, and therein ſtates "the nature and origin of injuries," explaining "what principles in the human conſtitution lay the foundation either for the commiſſion or the prevention of them."

"Moſt of the deſires, or principles of action, which appear in the human breaſt, are," he obſerves, "wholly indifferent to right and wrong; but the objects of all of them may be procured by injurious actions, and conſequently if their cravings alone are liſtened to, they may all occaſionally lead to injury." The benevolent affections themſelves are inſufficient to prevent injuries, "and may even frequently lead to their commiſſion; ſince they regard only the happineſs of thoſe to whom they are directed, and are as indifferent as any other deſires to the happineſs of all beſides."

Even univerſal benevolence (in the author's opinion) would

would be insufficient to prevent injuries, nay it might lead to them. The imperfection of our knowledge and experience is such that we may be misled as to the means of gratifying our benevolence, or some other passion, which has acquired an undue ascendancy, may counteract it. The principle of self-love is next discussed. The author maintains that

"It is in no respect malevolent: it's object is not injury to any one, but the increase of happiness to the individual in whose bosom it is felt. If this increase can be best procured by the means of benefiting others, it will impel the individual to confer benefits; but if this increase can best be procured by injuring others, self-love will impel him to injury."

The author then points out the connection of this principle both with the "commission and the prevention of injuries," discussing the subject with great ability and accuracy. Conscience, he next shows, is insufficient to prevent injuries, and may often lead to their commission. "*Accidental injuries*," "the laws of resentment," "it's beneficial and it's injurious effects," "the connection of natural subordination with injuries," "and the expedients for the prevention of injuries," come next under the author's consideration. These topicks lead him to the "connection of artificial subordination with the prevention of injuries;" and herein of political union; without which (as the author remarks) no expedients for the prevention of injuries can be carried into effect. From this necessity of a political union the author deduces artificial ranks, namely, *legislators, expounders of the law, arbitrators, distributors of awards*, (or as we should call them, executive magistrates and officers of justice) *public prosecutors, an armed force, public instructors, and electors* (as we presume) to all the foregoing offices. The duties belonging to most of these ranks are in general ably discussed. The necessity and nature of subordination, as between some public officers (those who are employed in the prevention of injuries) "the relation of artificial to natural subordination," and "the means of rendering artificial subordination effectual," are the other topics considered in this portion of the work.

We come now (part 4th) to a subject on which the author appears to have bestowed peculiar attention; namely "military subordination," and "the effects of British martial law upon it." Military subordination is defined by him to be, "that which takes place between the officers who constitute the armed force." He might have added "and between the officers and private soldiers of that force." The term "martial law," the author states, was in England originally applied

applied to thoſe regulations for the army which were formed by the king, by the advice of the conſtable and marſhal, at the beginning of every war; and in proceſs of time it was applied to the deciſions of the Marſhal's court on military matters. During a conſiderable period the army was governed by temporary regulations formed by commiſſioners occaſionally appointed for that purpoſe. Britiſh martial law, he obſerves, is now to be found in the act of parliament called the mutiny act, in certain articles of war formed by the executive government in conformity to it's proviſions, and in a number of cuſtoms, which are not ſpecified in any ſtatute, but derive their authority from uſage.

To moſt of the regulations contained in this law the author ſtrongly objects, as they have, in his opinion, "a direct tendency to render military ſubordination abortive, and the different members of the army neither able nor willing to fulfil their reſpective duties."

The duties of an officer, he conceives, cannot be performed in the beſt manner without a very high degree of peculiar ſkill and dexterity. To procure well qualified officers, he deems it neceſſary, firſt, "that the laws ſhould provide competent electors;" ſecondly, "that the laws ſhould aſcertain the neceſſary qualifications of the candidates," and thirdly, "that the laws ſhould hold out ſufficient rewards to bring forward candidates properly qualified." Upon theſe principles he objects, "that the requiſite qualifications of an officer are in no reſpect ſpecified by law;" "that the right of election to commiſſions in the militia is veſted in the lords lieutenants of counties;" perſons whom the author conſiders as "wholly incompetent to decide the qualifications requiſite for a military officer, or to apply the proper teſts for eliciting information with regard to the poſſeſſion of theſe qualifications."

He admits that the elector for the regulars (namely, the king, through the medium of the commander in chief) is much better qualified for the taſk, but obſerves, that the commander in chief has neither ſufficient leiſure nor opportunity to examine into the qualifications of officers.

"Neither law nor uſage," ſays the author, "calls upon him to examine into the qualifications of thoſe upon whom he beſtows commiſſions; and while there are many public offices which men murmur to ſee filled by ill-qualified perſons, no one expects a military officer, on firſt receiving his commiſſion, to be competent to the duties of his ſtation."

Similar obſervations follow as to intereſt and money being conſidered

conſidered as the only qualifications. Theſe objections, though not unfounded, are, we think, carried too far. There ought, doubtleſs, to be ſome previous preparation for the military profeſſion, and ſome enquiry as to the education, connections and characters of the youthful candidates. This latter taſk was formerly, if we miſtake not, aſſigned to the colonels of the reſpective regiments, whoſe approbation was, we believe, neceſſary before any commiſſion was granted, and ſuch a cuſtom we ſhould wiſh to ſee revived. But the time does not admit, nor is it, we conceive, practicable, previouſly to render a youth competent to all the duties of the military profeſſion: they muſt, for the moſt part, be acquired by practice. Neither is it eaſy to diſcern at ſo early an age whether or not the talents of a young man are peculiarly adapted to the profeſſion which he is about to undertake. Some reformation, however, in theſe reſpects, we admit, might be effected with advantage to the ſervice.

A long diſcuſſion follows reſpecting the election of private ſoldiers; in whom the author requires much more previous ſkill and intelligence than we conceive to be neceſſary, or poſſible to be attained.

"The private," he aſſerts, "muſt know every part of military duty which the officer does, and muſt not only know it, but be able to carry it into execution, otherwiſe the knowledge of the officer is vain."

That he muſt be able to bear *his part* in carrying every manœuvre into execution is undoubtedly true: but with how little experience this has in many inſtances been effected, and how many corps newly raiſed have diſtinguiſhed themſelves in action, all military annals abundantly teſtify. It is to us quite a novel doctrine, that every ſoldier in an army muſt have all the knowledge and experience of an officer, or even knowledge of the ſame kind. Obedience and not command is his buſineſs and duty. If every private acted ſeparately, there would be ſome ground for the opinion; but as they act, in general, in a body; as (notwithſtanding what is ſaid by the author) they can ſcarcely ever be left without ſome officer, of the ſame company or detachment to direct them, we cannot help thinking that his opinion is carried to an abſurd and impracticable length. Some of the qualities, however, that are eſſentially requiſite to an officer, namely, coolneſs, intrepidity, and preſence of mind, muſt alſo be acquired by the private; and he ſhould be as far removed from that "childiſh helpleſſneſs" of which the author complains, as from an overweening preſumption of knowledge,

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which may induce him to deſpiſe, perhaps to counteract, his officer. But we agree with the author that the rewards held out to the privates are (or at leaſt were before the late regulations) inadequate, and that ſome revolting circumſtances are attached to their condition. The uſual mode of raiſing men by recruiting is alſo ſtrongly objected to: and if a better method could be diviſed, we ſhould acquieſce in the author's cenſures on the preſent ſyſtem; though we think it's evils much exaggerated. Let it be remembered, however, that ſoldiers are not in future to be enliſted for life.

He further condemns the preſent mode of inſtruction both of officers and privates, and we believe it might (in moſt regiments) be improved. This perhaps would beſt be effected by judicious internal regulations in each regiment. The obſervation that our enemy is more attentive to this point cannot, we fear, be denied.

The next object of the author's ſevere reprobation is the mode of trying the privates for offences by regimental courts martial; which may, by poſſibility, (the author repreſents it as almoſt always the caſe) be compoſed of young and inexperienced officers. Nothing, we believe, but neceſſity (at leaſt a ſuppoſed neceſſity) has produced and continued this regulation; which is not in well-ordered regiments, productive of ſo much inconvenience as might be ſuppoſed. Nor are the youngeſt officers uſually employed in teaching the privates. The adjutant (to whom that duty is aſſigned) is uſually an officer of conſiderable experience. Indeed if half the author's repreſentations were juſt, the conſequence would inevitably be (what indeed he ſeems to think it is) a total want of ſubordination and diſcipline, of energy and gallant exertions, in the Britiſh army. Yet to the reverſe of this picture every war in which it has ſerved, and every country in which it has been employed, bear ample teſtimony. The obſervations, however, which follow reſpecting the neglect of moral inſtruction, the difficulty of riſing in the army without money, or powerful intereſt, and the inadequateneſs of half pay on retiring, are undoubtedly juſt. The inſufficiency of the Chelſea penſions for privates has been, we believe, remedied, in a great degree, by the late regulations.

The "arbitrary ſtate of military puniſhments," the defective conſtitution of courts martial, the "diſproportion of puniſhments" (as between the officers and privates) and the inattention of our legiſlature to "military legiſlation," to which the author aſcribes theſe defects and abuſes, are, in the concluſion of the work, vehemently condemned, and the author ſeems to think reformation, in theſe particulars, a very eaſy

taſk.

taſk. We apprehend, on the contrary, that it is pregnant with difficulties. Still a reviſal and improvement of our military ſyſtem is, we admit, a moſt important object; and few circumſtances would give us more ſatisfaction than to ſee a meaſure of this deſcription undertaken ſeriouſly and purſued ſteadily by government. Upon the whole, we have peruſed the work before us with a ſtrong ſenſe of the talents which the author has diſplayed, and of the motives by which he appears to be actuated. His ſtyle is clear and impreſſive; and though (as we have obſerved) he is prolix, and deals occaſionally in exaggeration, his ſentiments in the main are juſt.

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ART. IV. *Lectures on the Acts of the Apoſtles, explanatory and practical. By Richard Stack, D. D. late Fellow of Trinity College, Dublin. The Second Edition.* 8vo. 378 pp. 7s. Cadell and Davies. 1805.

ART. V. *Lectures on the Acts of the Apoſtles, delivered in the Pariſh Church of Stockton-upon-Tees, during Lent, in the Years* 1803, 1804, 1805, *and* 1806. *Illuſtrated with Maps. By John Brewſter, M. A. Rector of Redmarſhall in the County of Durham.* 2 volumes. 8vo. 14s. Rivingtons. 1807.

BOTH theſe authors profeſs to imitate the Biſhop of London's excellent Lectures on St. Matthew's Goſpel, and the former of them dedicates, by permiſſion, to his Lordſhip. By a mere compariſon of bulk it is evident, that Dr. Stack's Lectures muſt be more ſlight and curſory than thoſe of Mr. Brewſter, the one being twice the extent of the other. This appearance, however, might have been deceptive; and profundity of remark, though conciſe, might have characterized the ſhorter production, while the longer was weakened by unneceſſary diffuſeneſs. On examination, this does not appear to be the caſe. Dr. Stack ſeems not to have given the neceſſary extent to his Lectures, which therefore contain in general little more than a recapitulation of the ſubjects of the chapters in other words. Nor have we been able to diſcover any remarks in his book but what are ſo extremely plain and obvious, that they ſeem to be hardly worth committing to paper, much leſs to the preſs. This, with ſubmiſſion, is not imitating the Lectures of the Biſhop of London,

don, who, though he affected not any profound inveſtigation or unuſual refinement, gave much of original illuſtration and powerful argument to his auditors. But Dr. Stack's Lectures are more like a running commentary, printed without the text, than an original work intended to be addreſſed to an audience. It may be conceived, indeed, how curſory the obſervations muſt be, when it is conſidered that one lecture generally contains the author's view of two chapters, and ſome of three, and that the whole prodigious variety of events recorded in the Acts of the Apoſtles is diſcuſſed in 14 lectures, and rather leſs than 380 moderate pages. A ſhort ſpecimen will ſhow the manner of this author.

"In the thirty-fifth verſe (chap. 20,) recommending to ſupport the weak, he (St. Paul) bids them remember the words of the Lord Jeſus, how he ſaid, *it is more bleſſed to give than to receive*. Theſe words are not found in any of the Goſpels; the Apoſtle, therefore, probably had them from ſome of our Lord's immediate diſciples or hearers. Neither are we to wonder at this and many other ſayings as well as actions of Chriſt being omitted by all the Evangeliſts, who did not profeſs to record every thing, but only ſuch matters as appeared to them of the higheſt moment. And although the ſentiment is worthy of our divine inſtructor, yet has he enforced the duty of Chriſtian charity in ſo many different forms, that it does not require any further ſupport in addition to what is written. As to the excellence of the doctrine here taught, no man who has ever relieved the wants of a fellow-creature, from motives of compaſſion and a ſenſe of duty, will heſitate to ſay, that it is a ſource of the pureſt and moſt heartfelt delight of which human nature is capable. By a ſenſe of duty I do not mean only the natural impulſe that urges to mutual aid and ſupport, but likewiſe the conſideration of God's will, who has implanted this amiable impulſe in our hearts, and alſo enjoined the exerciſe of it, as one of the beſt proofs of our gratitude and affection towards himſelf," &c. P. 296.

Surely this is very flimſy, imperfect matter; true to be ſure, but abounding rather in *truiſms* than in great truths. Here then it cannot ſurely be too harſh to ſay, that a good model has occaſioned a very indifferent book.

Mr. Brewſter (ſeveral other good works of whom we have noticed *) proceeds in a very different ſtyle. He is

* Though not, it ſeems, his "Secular Eſſay," advertiſed at the end of this work. How it eſcaped us we do not recollect.

full of illuſtrations from the fathers, and divines of various ages; and his own remarks are not trite, but lively as well as juſt. The ſame number of chapters here affords matter for 28 lectures, occupying two volumes, each larger than the one of Dr. Stack. By way of making the compariſon more exactly, let us take a part of Mr. Brewſter's remarks on the ſame ſpeech of St. Paul, which we have juſt ſeen handled by the other lecturer.

"How aweful is the charge which immediately follows, comprehenſive of the entire duty of a Chriſtian miniſter! A charge, which, if any miniſter can hear unmoved, it may reaſonably be concluded that he is unworthy of the high office which he holds. For though it be addreſſed to the rulers of the churches which were then preſent, its obligation extends itſelf to *all thoſe who have been ordained to any holy function*. If any object to this unlimited interpretation, I refer him at once to his *ordination vows*.—'Take heed to yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers;' *all the flock*, not making diſtinctions between rich and poor, not overlooking ſome, and flattering others, but diligently attending to the wants of *all*, and the more diligently to thoſe, whether rich or poor, whoſe diſconſolate and hungry ſouls cry aloud for ſpiritual conſolation; 'feeding the church of God,' the aſſembly of faithful Chriſtians, which your Lord and Maſter '*purchaſed with his blood*.' It is this conſideration which ſtamps a value on the church—it was purchaſed by the precious blood of Chriſt. The paſſage particularly diſplays the divinity of Jeſus Chriſt; for the blood of Jeſus is emphatically called the blood of God.

"The Apoſtle dwells with great force on this part of his charge, as he knew, and therefore cautions them againſt it, that they would be aſſailed both from among themſelves and from others with ſeducing and erroneous teachers. To impreſs this the more ſtrongly, he pathetically reminds them of his former diligence and exhortations, accompanied even with tears. 'And now, brethren, I recommend you to God, and to the word of his grace.'—What a legacy is this! ſurpaſſed only by that of Chriſt himſelf.—'Peace I leave with you, *my* peace I give unto you; not as the world giveth, give I unto you *.' He appeals to his own diſtinguiſhed character as a proof of his ſincerity. And if we compare this appeal with the laſt declaration of Samuel, however we may admire his noble challenge, we ſhall find a ſtill ſuperior principle in the language of the Apoſtle. 'Behold, here I am: witneſs againſt me before the Lord, and before his anointed. Whoſe ox have I *taken*? Whoſe aſs have I *taken*? Whom have I *defrauded*†?' ſaid the prophet of Iſrael in all the

* John xiv. 27. † 1 Sam. xii. 3.

conſciouſneſs of innocence. 'No man's ſilver, or gold, or apparel have I *coveted?*' ſaid the apoſtle. He not only did not *take*, but he did not *deſire*. And then lifting up his honeſt hands in an expreſſive attitude, he exclaimed in the moſt feeling manner: 'Yea, you yourſelves know, that *theſe hands* have miniſtered to my own, and my friends' neceſſities.' He propoſes, with great propriety, his own example of induſtry; and concludes with recommending to them the greateſt of all Chriſtian graces, the grace of charity, that particularly confirmed by a well-remembered expreſſion of the Saviour himſelf: 'It is more bleſſed,' that is, 'it is a bleſſed thing to give, rather than receive *.' It is more becoming the Chriſtian character to communicate to the neceſſities of others, whether temporal or ſpiritual, by an exertion of perſonal abilities, than either from indolence, or from any other cauſe, to be the objects of our neighbour's attention and compaſſion.

"The expreſſion of the Apoſtle reaches ſtill farther: it inſtructs us that poverty itſelf is no apology for a want of charity, even in this ſenſe of the word. The hands that are able to work, ſhould aſſiſt, to the utmoſt of their ability, thoſe that are not. '*So labouring*, ye ought to ſupport the weak.' What is this, but to recommend thoſe moſt prudent, as well as uſeful, inſtitutions, FRIENDLY SOCIETIES, amongſt the poor? The rich themſelves, too, are required not to confine all their liberality to a diſtribution of the *ſuperfluity* of their good things. David ſaid to Araunah, 'I will not ſerve the Lord *with that which ſhall coſt me nothing* †.' True charity will not repine, nay, rather will rejoice, if it be accompanied with ſome privations.

"The effect of the Apoſtle's addreſs may be more eaſily conceived than expreſſed. Like a good father taking his laſt leave of his children, the venerable Apoſtle *kneeled down and prayed with them all*. '*And they all wept ſore*, and with further expreſſions of tenderneſs and concern, fell on Paul's neck and kiſſed him, ſorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more.' Tears thus ſhed, and thus received, are pious teſtimonies of affection. The Saviour who dropt a tender tear over the ſepulchre of a friend, will accept the offering of a faithful heart." Vol. ii. p. 200.

We do not recommend this as a particularly ſtriking part of theſe Lectures, but the difference in point of animation and effect is too obvious, we ſhould think, for any reader to overlook. Without dwelling further on the ſubject, Mr. Brewſter's Lectures may be juſtly recommended

* Hammond in locum. † 2 Sam. xxiv. 24.

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as approaching much more nearly to the model which both authors undertook to imitate, and as not inſtructive only, but pleaſing and attractive.

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ART. VI. *Comicorum Græcorum Fragmenta quædam curavit et Notas addidit Robertus Walpole, A.B. Trin. Coll. Cant. Cantabrigiæ. Typis Academicis excudebat R. Watts,* 8vo. 5s. Veneunt apud J. Mawman Londini, et Bibliopolas Cantabrigiæ. 1805.

THE fate which has attended the dramatic effuſions of the Grecian Muſe cannot but be conſidered as peculiarly ſevere.—According to ſome authors, not leſs than CCCLXV comedies were produced by the old ſchool, of which Ariſtophanes may be conſidered as the laſt diſciple; and by that which ſucceeded it DCXVII. If, indeed, we give credit to the teſtimony of Athenæus, we muſt admit this calculation to be below the truth: for he declares, that of the comedies of the latter deſcription he had himſelf peruſed DCCCC *. Out of this prodigious maſs eleven only have deſcended to us from the pen of Ariſtophanes. What little remains of the other comic poets is ſcattered in a variety of authors, orators, hiſtorians, lexicographers, ſcholiaſts, and grammarians. Theſe, and ſome other poetic remains, Bentley once deſigned to collect into one body, and to illuſtrate with the flores of his immenſe erudition. The cauſes which induced that matchleſs critic to abandon the intention, whether they are to be ſought for in the intrinſic difficulty of the taſk, or in the unmanly and illiberal treatment which he experienced from his cotemporaries †, it would now perhaps be uſeleſs

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* See Bentley's Reply to Boyle on the Epiſtles of Phalaris.

† Who can reflect without feelings of ſorrow mixed with indignation on the unworthy manner in which he is ſpoken of by Dawes? (See his Miſ. Crit. p. 108, et paſſim. Ed. Burgeſs. Conſult alſo Knight on the Greek Alphab. p. 34.) Who can ceaſe to lament, that a ſcholar, whoſe congeniality of mind and ſimilarity of acquirements ought to have united him in the cloſeſt bonds of friendſhip with the illuſtrious Bentley, ſhould have ſuffered himſelf to be warped by prejudice, and carried away by faſhion.—By the joint endeavours of two ſuch men the moſt arduous undertakings might have been ſucceſsfully achieved. *Rev.*

to inveſtigate. But that the ſcheme was relinquiſhed every ſcholar muſt regret, who reflects on the incalculable benefit which its execution would have conferred on the world of letters, the great variety of topics which it would neceſſarily have embraced, and the great extent of information, hiſtorical and philological, which it would have elicited from a mind ſo well adapted to do it juſtice. Few are the men who have abilities to ſupply this *deſideratum* in literature, and thoſe few, alas, want the inclination to engage in it.

To an undertaking of this nature Mr. W. does not aſpire. His object he very juſtly and very modeſtly explains in words which we ſhall lay before our readers. After ſtating the difficulty that would attend a work, ſuch as we have deſcribed, he ſays:

"Cum adeo periculoſæ aleæ argumentum plenum ſit, ne quis miretur quod paucas tantummodo Comicorum Græcorum reliquias jam ipſe ſeligerim in quibus periculum facerem, quibuſque operam meam qualemcunque navarem. Minime vero dubitandum eſt quin doctis omnibus, emunctæque naris hominibus ſe ſatis probare poſſint, ob ipſarum venuſtatem, urbanitatem, 'illaſque ſolis Atticis conceſſas veneres.'

"Verſionem Grotii, 'inimitabilis illius Græcorum poetarum interpretis,' adjungere, leviter tamen aliquando immutatam, ut emendato textui melius accommodaretur, religioni mihi non erat habendum. Aliunde quoque haud exiguum ornamentum huic volumini acceſſit, ſiquidem CUMBERLANDUS noſtras amicè benevolèque permiſit, ut verſiones ſuas quorundam fragmentorum, exquiſitas ſane illas, miraque elegantia conditas et commendatas huc transferrem."

"Ingratus autem eſſem quam qui maxime, ſi ea ſilentio præterirem, quæ RICARDUS PORSON, vir ſupra præconium meum longiſſime poſitus, non minus docte quam humaniter mecum communicare dignatus eſt. Meminerit velim lector, viri eruditiſſimi emendationes in notis ſequentibus literam P habere ſubjunctam."

"Supereſt, priuſquam manum de tabula tollam, ut ob ea quæcunque in hoc opere a me vel errata vel peccata fuerint intercedam. Minime dubito quin materiæ arduæ difficileque parum ſatisfacero. Sed audere non dedecet, et ſi quid deſit operi, ſupplet ætas; et ſi qua dicta ſunt juveniliter pro indole accipiuntur *. Si vero vel tantillum aliorum ſtudia in hiſce comœdiæ Græcæ reliquiis indagandis & illuſtrandis aut erexerim aut exſuſcitârim, laboris ſuſcepti nequaquam pœnitebit, votique mei eſſe videbor omnino compos." Præf. p. 6—8.

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"* Quintilian."

We are always ready to ſhow the utmoſt indulgence to a modeſt, and more eſpecially to a young writer. Yet we cannot but notice, at the very commencement of our obſervations, that deficiency of arrangement under which this volume labours. It may be aſked, how can this be avoided in a work confeſſedly made up of ſhreds and fragments? We anſwer, that in our opinion, it would have been more convenient to have arranged the pieces according to the alphabetical order of the reſpective authors' names. Secondly, that Mr. W. ſhould have added references to the pages of the ſeveral writers in whoſe works theſe fragments have been preſerved, as Le Clerc has done in his remains of Menander and Philemon; and thirdly, that he ſhould have numbered the originals and the annexed tranſlations. Whatever may be thought of the firſt of theſe ſuggeſtions, it is indiſputable, that the adoption of the ſecond would have greatly facilitated the acceſs of the reader to the original volumes; and that the laſt would have rendered the compariſon of the Greek with the verſions ſubjoined a work of greater eaſe. The ſmall ſize of the volume indeed prevents the latter inconvenience from being conſiderably felt, but in a book of greater bulk, it would riſe to ſome importance. To enter, however, upon our examination:

P. 3. l. 3. "Ἰλισσὸς ἐν φάρυγσι· τί ἂν εἴποιμι σοι;"
'Legendum potius ἐν τῇ φάρυγι.'

Of this form of the word, Mr. W. gives no example. It occurs, however, in Homer, and is thus defended by Euſtathius:

"Ὅρα δὲ καὶ τὶ φάρυγ-Θ· δι' ἰσὸς Γ γραφὶν κἀνταῦθα, καθὰ καὶ ἐν τῷ, 'φάρυγ-Θ· δ' ἐξίσσυτο εἶν-Θ,' ὡς ἀπὸ φάρυξ ὡς δοῖδυξ, ἰ. καὶ διὰ τὸ Κ ἐκεῖνο κλίνεται καὶ δοκεῖ τοῦτο ἶναι φυσικώτερον. Καθὰ καὶ τὸ ἴυξ, τὸ ἴυγξ ἴυγος [f. κ. καὶ τὸ ἴυξ ἴυγ-Θ, τ. Γ. 1.] ἐκεῖ γὰρ δοκεῖ τὸ ι, ἤγουν τὸ ἀντ' αὐτοῦ Γ τιθεῖσθαι· [l. ἐντιθεῖσθαι] ἀπὸ γὰρ ἴυζω ἴυξα, ἴυξ ἐστὶ τὸ φυσικὸν κατὰ ἀποβολὴν τοῦ ἐν τῷ μέλλοντι ω."

But perhaps the propoſed change is unneceſſary. In ſome particular phraſes the Attic writers occaſionally omit the article (ſee Porſon ad Eurip. Hec. 788, et Med. 825), and it is ſo omitted by Æſchylus in an expreſſion not very different from that under conſideration.

"Τὰ δ' ἄλλα σιγῶ. Βοῦς ἐπὶ ΓΛΩΣΣΗΙ μέγας
Βέβηκεν." Agamem. l. 36. Ed. Schutz.

P. 4. l. 2. "——ὥσπερ οἱ 'γαθοὶ δρομεῖς." 'Lege ἄγα δρομῆς.'

Mr. W. might without fear have admitted ἄγαθοι into his

text. Porſon accedes to the canon of Dawes, and has accordingly edited,

" ἐν τοῖς κακοῖς γὰρ ἄγαθοι σαφίσταλοι
φίλοι·" Hecc. 1216.—And again,
" σοφὸς γὰρ ἄνηρ καὶ τρίβων τὰ τοιαδί." Med. 684.

Herman indeed retains οἱ 'γαθοι. But as he make no comment, we are diſpoſed to conſider it as a mere overſight; more eſpecially as we have his expreſs teſtimony to the juſtice of this contraction.

" Similiter," ſays he, " αὗται pro αἱ αὐταί, impuram diphthongum habet. Iſta contractio invenitur in Sophoclis Antigone, v. 929.

ἔτι τῶν αὐτῶν ἀνέμων αὗται
ψυχῆς ῥιπαὶ τήνδε γ ἴσχουσιν.

Quos verſus quum uno ſpiritu addito corrigere deberet Brunkius, non ſolum magnam, ſed ab ſenſu etiam alienam mutationem fecit." Herm. de Emend. Rat. Gr. Gram. p. 50.

In page 5, we have a fragment of Eupolis, which has received ſome maſterly corrections from the hand of the illuſtrious profeſſor, who alſo in a former paſſage has reſtored with acuteneſs, and no leſs certainty,

" σκῶμμα γὰρ εἶπ' ἀσιλγές"

for the puerile and fooliſh tautology σκῶμμα γὰρ εἶπας ἔλεγες. After it has paſſed the ordeal of ſo profound a ſcholar, we almoſt tremble to hint a doubt as to the purity of any expreſſion; yet we confeſs that τῷ σῷ, applied to the ſecond perſon *plural*, appears to us very unuſual.

P. 6. l. 6. " ἂκ' ἀτοπῶ ἦν αν, ὅτε μοιχὸς ἀδὲ εἶς."

The form ἀδὲ εἶς and ἀδὲ ἕν, or ſome chooſe to write them ἀδεεὶς and ἀδεὲν is, we are well aware, of frequent occurrence in comic writers: yet in this place we are almoſt inclined to prefer ἀδ' ἄν εἷς. The learned Dr. Routh, in his edition of the Gorgias and Euthydemus of Plato, ſeems indeed to doubt the legitimacy of this formula. Commenting on the following paſſage of the latter dialogue, which occurs in p. 83 of his edit.

" Τῶν δέ γε ζώων (ἔφη) ὁμολόγηκας ταῦτ' εἶναι σὰ, ὅσα ἂν σοι ἐξῇ καὶ δῆναι, καὶ ἀποδόσθαι, καὶ θῦσαι ἄν θεῷ ὅτῳ ἂν βούλῃ, he obſerves, ' Fortaſſe θῦσαι τῷ θεῷ ſine particula ἂν. STEPH. Nihil certi habeo quod de iſtius particulæ uſu hoc loco ſtatuam. Certe vero alia ſunt loca, in quibus ἂν ſimiliter adhibetur. Vid. ut unum ſaltem commemorem, Ariſt. *Plut.* v. 485."

Than this pleonaſtic repetition of the particle ἄν, nothing

is more common. To produce a few out of numberleſs inſtances:

1. "ὥστ' ἂν AN αὐτὸν γνωρίσαιμ' AN εἰσιδών." Eurip. Oreſt. 372.
2. "ἀλκῇ δίσ' ἂν AN, ἤ σν δοξάζεις ἴσως
σώσαιμ' AN." Id. ib. 702-3.
3. "—— ὡς τρὶς AN παρ' ἀσπίδα
ςῆναι θέλοιμ' AN μᾶλλον, ἢ τικτῖν ἅπαξ." Eurip. Med. 253-4.
4. "δοκεῖς γὰρ AN με τόνδι θωπεῦσαι ποτ' AN." Id. ib. 369*.
5. "Οὐκ AN γ' ἰλόντες αὖθις ἀνθάλοιεν AN." Æſcyl. Agam. 350. Edit. Schutz.
6. "τί δ' AN παρ' ἐκείνων καὶ μάθοι χρήστον τις AN." Ariſtop. Nub. 838.
7. "Εἰ γὰρ ποιητὴν ἦν Ὁμηρος· οὐδέποτ' AN ἐποίει
τὸν Νέστορ' ἀγορητήν AN, οὐδ' τους σοφὺς ἅπαντας." Id. ibid. 1053.

The Attic writers ſeem to have taken peculiar pleaſure in the adoption of this phraſe, which Bentley, with the grammarians, calls ἄν παραπληρωματικὸν.

P. 7. v. 11. "ἴορακα; ἓν φιλόσοφον," &c. 'Hunc verſum,' ſays Mr. W. 'ita legendum cenſuit Daweſius in Miſc. Crit. p. 202. quod Schw. videtur fugiſſe." This however is not ſtrictly correct. Dawes was an advocate for a different orthography. His words are,

'Mirabuntur fortaſſe plerique omnes quod hoc (ἰῶρακα quadriſyllabicum) eſſe vitium dixerim. Sed uteunque hoc ſit, vel ex quacunque demum cauſa provenerit ut ſcriptura iſta ubique fere obtineat, illud interim compertum habeo, verbi illius poteſtatem apud Poetas Atticas non niſi triſyllabam eſſe. Nec deinde dubitaverim quin *triſyllaba* itidem ſcribi ſemper ſoleret; exempla ſi vacat iſta perlege."

After quoting five other examples from Ariſtophanes and Athenæus, he comes to the verſe in queſtion, and writes Ὡρακασιὸν φιλόσοφον. Tyrwhitt was the critic, who ſtood forth the defender of ἴορακα, whoſe learned note will be found at p. 454 of the Miſc. Crit. Ed. Burgeſs.

"Ib. l. 16. read παρατιθῇ.

"P. 8. l. 4. πίνωμεν, ἐκπίνωμεν, ὦ Σίκων, Σίκων."

'Ἡδίστοις σίτων, Grotius in Excerp. 561. contra metrum. Emend. Caſaub. quam textus exhibet probat Toupius ad Theoc. p. 333. Diſplicet autem repetitio vocis Σικων.' *Walp.*"—Why not read ἥδιστον Σίκων? In the ninth line the editor has done well in admitting Valkenaer's correction into the text. The note of that ſagacious ſcholar we will tranſcribe.

* Other inſtances occur in the ſame drama. See l. 616 and 814.

" ἀρεταὶ δὲ, πριαβείαι τε καὶ στρατηγίαι,
κομποι κενοὶ ψοφοῦσιν ἀντ' ὀνειάτων.

Sic corrigo pro ὀνείρατων, quod nimis patienter in iſto loco probarunt viri docti J. Daviſius ad Cic. Tuſc. Diſput. III. c. 18. p. 201, aliique. Berglerus ad Alciphr. p. 236. ſenſiſſe videtur ſcrupulum dum vertit, *inaniter ſtrepunt, et ſunt inſtar ſomniorum.* Teneri voluit D'Orville Animad. in Charit. 454, ipſemet p. 616. in Tatiano adv. Gent. p. 78. reponens τὸ ὄνειαρ, ubi rectius, me judice me poſuiſſet vocem Tatiano notam τὸ, ὀνησιμον. Alexidis locum ut puto ſpectat Heſychii nota "ὀνείατων, ὀνησιφόρων; ignotæ vocem ſubſtituere librarii notiſſimam. Vana quidem dici potuiſſent ὀνείρατα, vid. Gat. ad M. Antonin. II. § 17. Sed in iſta ſede requiritur ὀνείατων." VALKENAER ad Eurip. Phœniſſ. 144.

This found criticiſm might be ſupported, was any additional ſupport neceſſary, by the authority of Suidas, who explains ὀνείατα to mean, ἡ πάντως βρώματα ὡς οἱ Γλωσσογράφοι· ἀλλὰ πάντα τὰ εἰς ὄνησιν ἐπιτήδεια. So alſo Heſychius, ὀνείατα, ὅσα ὄνησιν παρέχει καὶ ὠφέλειαν· ἀγαθὰ βρώματα.

P. 9. v. 5.—" ὃν ἴχοιμ' ἄν τι φράσαι."—' Lege ἂν ὅτι φράσω.' Walpole.

We ſuſpect the propoſed alteration to be entirely inadmiſſible, as totally repugnant to the laws of grammar. The future following an optative, or as we might perhaps be juſtified in calling it, ſubjunctive imperfect, ſeems no leſs improper than the Engliſh expreſſion, *I ſhould not have what I ſhall ſay,*' inſtead, *what I could ſay*, or, *to ſay.* The Poet probably wrote,

ὃν ἴχοιμ' ἄν ὅ,τι φρασαι,

the ellipſis of δεῖν is ſufficiently uſual. A phraſe not very diſſimilar occurs in a fragment of Antiphanes printed in this volume,

" ——καὶ γὰρ τὴν τράπεζαν ἁρπάσαι
κειμένην ἂν τις προσελθών."

where ἴχοι is evidently ſuppreſſed.

P. 13. 5. " καὶ τῶν λόγων ταῦθ'—" We greatly prefer τ' αὖ, with Grotius and Brunck.

P. 14. l. 5. " μιταξοληπτειν, ἠδὺ δ' ἄ." So this paſſage ought to be pointed.

P. 21. " ——τὸν τρίτον δ' ὕπνον
ὃν εἰσπίοντες οἱ σοφοὶ κεκλημένοι
εἶναδε βαδίζουσ'."

Suidas

Suidas, who quotes the paſſage, has Ἐκπιόντες. And this unqueſtionably is the true reading. In a fragment of Alexis, to which we have already referred, we find,

" πίνωμεν, Ἐκπίνωμεν." &c.

So alſo Ariſtophanes,

" Καὶ περίν σε κοτύλας Ἐκπίειν οἵαν δίκα,
Ὁ Πλοῦτος, ὃ δέσποινα, ἀνιρήκει βλίπων." Plut. 736.

In a former line, Suidas, or his tranſcribers, have corrupted the genuine word ὑγιείας into ὑγείας, which Porſon pronounces not to be a plant of the Attic ſoil. To the authority of Moeris, adduced by that eminent ſcholar, we add that of Herodian:

" Ἔτι πλημμελοῦσιν οἱ λέγοντες ὑγία τρισυλλάβως, δεῖν ὑγιεία τετρασυλλάβως. μόνως γὰρ ἔτως καὶ οἱ ἀρχαῖοι εἰρήκασιν. ὡς ἐν τῇ κωμῳδίᾳ,

αὗται γὰρ ἐπιθυμοῦσιν ὑγιείας τυχεῖν."

Herod. Fragm. apud Herm. de Gram. Græc. pag. 307. Mr. W. in a ſubſequent line, has very properly printed,

" ἡμίτριφος ἴσθ', ἀλλ' ὕδρις ὁ δὲ πίμπτος βοῆς."

Kuſter's emendation is equally falſe and inelegant.

P. 25. l. 5. " ἐς αὔριον δὲ μηδὲ φροντίζειν, τι ἂν ἴσλαι."

Mr. W. propoſes to read εἴη. Dawes expreſsly denies that ἄν can legitimately be joined with the future of the indicative mood; and to this canon, although oppoſed by his learned editor, we fully accede. A ſecond queſtion is, whether ἄν potential can be united with the preſent indicative. Mr. W. ſays certainly not. Toup and Hoogeveen think otherwiſe. If their opinion be correct, the emendation of the paſſage is obvious: ἔῃσι and ἔῃσαι would be eaſily confounded with each other.

*(To be concluded in our next.)*

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ART. VII. *Chriſtian Politics. In Four Parts. By Ely Bates, Eſq.* 8vo. 445 pp. 8s. Longman and Co. 1806.

OF this author's "*View of Civil Government*," publiſhed in 1797, we gave a favourable opinion*, and are pleaſed to find he has ſince purſued the ſubject, and ſo greatly en-

* See Brit. Crit. Vol. X. p. 525.

larged and improved that meritorious work. Upon that tract he has, as he informs us,

"Exerciſed the ſame right with that of a man who having built a houſe which he afterwards finds ſmall and inconvenient, pulls it down to erect a larger and more commodious one in its ſtead, at the ſame time endeavouring, with a prudent economy, to make the beſt uſe he can of the old materials."

The work before us, therefore, is ſo far a new one as to deſerve a ſeparate conſideration.

The author begins (as in the former work) with a general ſketch of man, the ſubject to be governed, whoſe three principal paſſions are, "the love of pleaſure;" "the love of power or conſequence," and "the love of wealth." On theſe paſſions, their prevalence and effects, there are many juſt and well-expreſſed remarks.

The immediate objects of government are ſtated to be, "I. PERSONAL LIBERTY. II. PERSONAL SECURITY. III. PRIVATE PROPERTY. IV. PUBLIC DECORUM." Of theſe ſeveral objects the author treats, and endeavours to aſcertain how far they come within the compaſs of political government.

Under the head of Perſonal Liberty, and from the view which he has given of human nature, he infers, that

"Thoſe offices to which neither pleaſure nor honour and but little profit is attached will never be diſcharged but under the compulſion of neceſſity; and therefore, that, to preſerve the ſociety from ſinking into a ſavage ſtate, a large proportion of the people muſt depend for their ſubſiſtence on the toils of huſbandry, on uſeful manufactures, and on domeſtic ſervice."

Thus the power of loco-motion (a portion of perſonal liberty) muſt neceſſarily, as to the majority of members in a ſociety, be confined within narrow limits.

Perſonal ſecurity, or the peaceable enjoyment of *life*, *health*, and *character*, is next conſidered as another of the ends of government. It is ſhown, that theſe bleſſings are of a very precarious nature, and that laws and government can only guard them at a few of the avenues through which they are aſſailable.

Similar obſervations are applied to the third object of government, the ſecurity of *perſonal property*; with regard to the diſtribution of which we cannot too often applaud the remark, "that the beſt poſſible ſtate of ſociety is, when the bulk of the people can ſubſiſt comfortably with moderate labour, and cannot ſubſiſt without it."

On the fourth object of government, the author enquires "how far its coercive power is adequate to the maintenance of *public decorum*," and ſtates the offences and improprieties by which chiefly that decorum is violated; ſuch as *debauchery*, *gaming*, *profaneneſs*, *diſreſpect to the conſtitution under which we live*, and even *incivility*. Wholly to prevent, or adequately to puniſh, theſe, he confeſſes the inſufficiency of all human laws; yet thinks that, in ſome inſtances, more reſtraint might be laid upon conduct ſo pernicious to ſociety.

The ingenious writer proceeds to eſtimate the influence of civil government on virtue and happineſs, from the relation it bears to liberty, ſhowing in what reſpects it reſtrains, in what it improves and enlarges that faculty. He then conſiders "the connection of civil government with virtue and happineſs," ſubſtantially in the ſame manner as in the former treatiſe, and with ſimilar remarks on moral liberty to thoſe which we had before occaſion to applaud. The influence of government on property is alſo diſcuſſed, and its advantages ſhown, as applied to different periods in the ſtate of man and of ſociety. The author's obſervations on the laſt period, "when the number of rich citizens conſtitutes a conſiderable part of the community," are well worthy of attention. Having ſhown the numerous evils which ariſe from inordinate and generally diffuſed luxury, he obſerves, that although "a complete reform in this caſe might exceed human efforts, yet that ſomething might be done: though it might be impoſſible to call back the political ſun to its meridian, his further deſcent might be retarded." He then points out the methods which, in his opinion, would conduce to this end. Some of theſe, as taxes on luxury, and a * tax on property, have already been tried; and, as to the end here propoſed, with but little effect. The remaining meaſures could not avail without the public ſpirit which this writer recommends, or rather without a reformation of morals ſo conſiderable as may be deſired, but can ſcarcely be expected.

On the tendency of wealth to promote the liberal arts and ſciences, and how far this may operate in abatement of the evils complained of, the author's remarks are ſimilar to thoſe in the former work. His obſervations alſo on the ſavage and civilized ſtate of man, and on the importance of religion both to ſociety and the individual, nearly coin-

* The latter of theſe, it is obvious to remark, falls heavieſt upon perſons of ſmall fortunes.

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cide with thoſe which he had made in that treatiſe. But one of the principal additions to the former tract is that part of the preſent which relates to toleration; a ſubject which this writer has diſcuſſed with his uſual candour and ability.

He conſiders the conſequences, firſt, of toleration without an eſtabliſhment; ſecondly, of an eſtabliſhment without a toleration; and laſtly, of an eſtabliſhment with a toleration; and he divides toleration into "*complete* and *partial*; *complete* when a ſubject is admiſſible to every privilege and office, and *partial* when he is left under any political incapacity, though he may enjoy his religious liberty in its fulleſt extent." The general doctrine and diſtinctions laid down appear to us ſo juſt and rational, that we think we cannot do better than cite them in the words of the author.

"The proper ſubjects of a complete toleration, we underſtand to be thoſe who can give a reaſonable ſecurity to the ſtate for their behaviour as good citizens; thoſe who can only give a dubious ſecurity, we conſider as ſubjects of a partial toleration; and thoſe who can give *none*, we abſolutely exclude from the rank of citizens.

"Accordingly, we allow no place in the ſcale of toleration, either to men who deny thoſe fundamental principles of morality which are neceſſary to the very exiſtence of ſociety; ſuch, for inſtance, as bind us to the performance of our engagements, or prohibit any external injury to others: or to profeſſed atheiſts: or to thoſe who hold the doctrine of intolerance. Not to the firſt, ſince it is evident they can give no valid ſecurity to the ſtate for their good behaviour, who deny that any ſuch *can* be given; not to the ſecond, becauſe (as Locke obſerves) promiſes, covenants, and oaths, which are the bonds of human ſociety, can have no hold upon an atheiſt; neither to the laſt, ſince it can never be conſiſtent with the public ſafety to tolerate thoſe who only wait for power and opportunity to tyrannize over others, and deprive them of their moſt ſacred liberties." P. 151.

He then diſcuſſes the queſtion reſpecting the toleration of Papiſts, not venturing to give a deciſive opinion, but inclining to the ſentiments of Helvetius, "who," the author obſerves, "though in religion *a lying oracle*, was certainly not wanting in political ſagacity." That writer was of opinion, that "in one caſe toleration might prove fatal to a country; that is, when it tolerates an intolerant religion."

The author proceeds to conſider toleration in the relation it bears to the progreſs and political effect of Chriſtianity, in a country where there is no eccleſiaſtical eſtabliſhment. His remarks

remarks on this part of the ſubject are candid and ſenſible; but as they apply not to the circumſtances of this or any European nation, need not be diſcuſſed here. He ſees no reaſon why Chriſtianity might not be eſtabliſhed and proſper under any of the forms of church government, or all of them together; while "the magiſtrate preſerves the ſeveral parties from mutual wrong and violence." This ſtate, however, he admits, would, in proceſs of time, by the prevalence of ſome one ſect, lead to an eſtabliſhment; and, as is afterwards remarked, "there is evident danger, under a general toleration without an eſtabliſhment, leſt ſome parts of a country ſhould be left without any public adminiſtration of religion."

The merits of "an eſtabliſhment without a toleration" are next examined, and ſuch a ſyſtem decidedly and juſtly condemned. The author proceeds to treat of an eſtabliſhment, together with a toleration, either complete or partial. One of the advantages of the former he ſtates to be, that it unites all the citizens in a zealous attachment to their country. On the other hand, he admits "it is a ſcheme, which, however favourable it may be to the ſtate, may endanger the ſtability of the church." A partial toleration he conſiders, in regard to religion only, as nearly upon a level with that which is complete; but that in other reſpects the difference is more conſiderable; ſince, though it ſeems to give more ſecurity to the church eſtabliſhment, it is leſs favourable to the ſtate, as it tends to breed diſſatisfaction in a body of citizens truly attached to their country, by laying them under incapacities of ſerving it. After much reaſoning on the ſubject he concludes, that

"Upon the whole, *an eſtabliſhment accompanied by a toleration*, eſpecially when the toleration is complete, is preferable to either of them ſeparately; inaſmuch as it unites liberty of conſcience with the means of inſtruction, the progreſs of truth with the peace of ſociety, the right of private judgment with the means of the public ſafety." P. 208.

The ingenious writer then treats of the methods by which an eſtabliſhed church may ſupport herſelf under a complete toleration. The three following he conſiders as beſt adapted to the end propoſed:

"1ſt, To provide the beſt means of ſpiritual inſtruction and edification.

"2d, To advance no unjuſt claims of ſuperior purity to other churches; and even when ſuch claims are well founded, not to aſſert them with a diſproportioned or unhallowed zeal.

"3d, Not

"3d, Not to narrow the terms of communion beyond the warrant of ſcripture." P. 209.

On each of theſe topics the author expatiates with much good ſenſe and propriety, more eſpecially on the firſt; though we cannot admit that our church is ſo much wanting as he ſuppoſes in catechetical inſtruction.

Under the third head the author objects to the ſubſcription of the clergy to the 39 Articles. Having often diſcuſſed this ſubject, we ſhall not now ſay more on it, than that it ſeems better, in times like the preſent, to adopt Biſhop Saunderſon's expoſition of the ſenſe in which he had ſubſcribed to them, than, by deviſing a new formula, to open the door to ſpeculative, and perhaps endleſs innovation.

The third part of the work lays down certain rules for the conduct of a good citizen, particularly under any moderate government. Theſe are,

1ſt, "To guard againſt any wrong impreſſions which he might receive from new and plauſible political theories, and to regulate his expectations by what is obvious and practicable in the preſent ſtate of human nature, and the exiſting circumſtances of public affairs." 2dly, "To diſtinguiſh real political evils from imaginary ones, and from thoſe various evils which ariſe out of the common condition of man in this world: not to aggravate or raſhly oppoſe the firſt, to diſmiſs the ſecond, and to ſuffer patiently the laſt." 3dly, "To avoid an idle curioſity in political matters, and ſtill more a diſpoſition to hunt after ſmall or unknown grievances." 4thly, "To beware of any unneceſſary or haſty attachment, and ſtill more of a blind devotion to any party whatever, either in politics or religion." Laſtly, "Never forwardly to urge his claims or pretenſions, nor beyond what the common good may require; and when this is, on the whole, provided for, to reſt ſatisfied in the quiet and faithful diſcharge of the duties of his preſent ſtation." P. 261.

Each of the above rules is explained at large, and enforced by able and juſt arguments. We regret that our limits do not permit the inſertion of them.

In the fourth and concluding part, the author points out a very uſeful art; namely, the way to live happily under all governments and in all ſituations. "The foundation of happineſs," he juſtly ſtates, "muſt be laid in peace of conſcience, and in holy and well-regulated affections;" and he ſhows, that the chief topic of conſolation to good men ariſes from this conſideration, that the providence of God comprehends all his creatures, and that all the events that happen throughout the univerſe may be aſcribed to divine appointment, except the voluntary

tary determinations of free agents. Here he takes occaſion to expatiate "on the importance of diſtinguiſhing Providence from Neceſſity," and juſtly condemns that doctrine in philoſophy which would deprive man of his free agency, and thoſe theological tenets which exclude a part of mankind, previouſly to any miſconduct of their own, from the redemption obtained by the ſacrifice of Chriſt. The concluſion contains, in addition to the general doctrine of a ſuperintending Providence, ſome relieving conſiderations, under the preſſure of political evils, derived "from the pliability of man to his external ſituation; from the great and good examples frequently diſplayed during a hoſtile period; and from the general vanity and unimportance of the world."

We have thus endeavoured to give the outline of a work highly meritorious in its object, and executed with an ability which does ample juſtice to the important ſubject which it treats. If we conſidered the former brief tract as valuable in theſe reſpects, ſtill more can we recommend this treatiſe as containing the beſt antidote to falſe political principles, the moſt effectual inducements to an upright political conduct, and ſuggeſting the ſureſt conſolation under political misfortunes. In ſome points, this work may be advantageouſly compared with that above reviewed, on ſubordination.

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ART. VIII. *Memoirs of the Life and Writings of the Hon. Henry Home, &c.*

*(Concluded from page 41.)*

TO the firſt volume of this elegant work is added an appendix conſiſting of ten numbers on the following ſubjects:—1. Biographical Notices of ſome Scotchmen eminent in Claſſical Literature who flouriſhed in the period from the end of the ſixteenth to the beginning of the eighteenth century. 2. The ſhort correſpondence between Mr. Home (Lord Kames) and Dr. Clarke, already referred to. 3. On Final Cauſes; a valuable eſſay by the author of the work before us. 4. A letter to Lord Kames from the Reverend Dr. John Macfarlane, on the tendency of the Eſſays on Morality and Natural Religion—a letter which we can hardly think entitled to a place here. 5. A letter of a very different order, from Dr. Reid, on the influence of the doctrine of neceſſity on morals. 6. A letter from David Hume, Eſq. to one of his antagoniſts, in which is diſplayed much good-nature and candour. 7. A character of Dr. Thomas Blackwell, by Dr. Alexander

Dr. Alexander Gerard, of no great value. 8. A liſt of the original members of one of the oldeſt literary clubs or ſocieties in Edinburgh, which has ceaſed to exiſt for upwards of thirty years. 9. Four admirable letters, on various topics in philoſophy, from Dr. Reid to Lord Kames; and 10. *A Treatiſe on the Principles of criminal Juriſprudence, as unfolded in Lord Kame's Eſſay on the Hiſtory of Criminal Law; with an Examination of the Theory of Monteſquieu and Beccaria, relative to Crimes and Puniſhments.*

This is a diſſertation by Lord W. himſelf, intended as a ſupplement to Lord Kames's Eſſay on the Criminal Law, and as an illuſtration of its general doctrines. It begins with ſome judicious remarks on the great diſcrepancy of opinions entertained by the ableſt writers with regard to ſome of the moſt important doctrines of the ſcience; and on the barbarity and abſurdity of many of the penal laws of the moſt enlightened nations. The abſurdity of theſe laws, of which Lord Woodhouſelee exhibits ſome ſtriking inſtances, he attributes to the falſe principles on which they are founded. The leading principle of the penal law, according to Monteſquieu and Beccaria, is, that all crimes are to be eſtimated ſolely according to the degree of injury which is done to ſociety through their commiſſion, and that the object of puniſhment is to leſſen their number in future. We confeſs that to us this appears to be the only principle on which fallible man can preſume to eſtabliſh a ſyſtem of penal law; and that to leſſen in future the number of crimes is the only object which he can rationally have in view, when he inflicts puniſhment. Lord Woodhouſelee, however, thinks differently, contending that the concluſion to which this doctrine leads,

"We may boldly affirm to be contrary to the deciſion of *the moral ſenſe*, and that *natural feeling of juſtice*, which is implanted in the human breaſt. The atrocity of a crime, or the moral guilt which it involves, ought to be in every caſe, if not the ſole, at leaſt the leading principle, in determining or proportioning the meaſure of the puniſhment; and wherever that proportion is violated, of which the mind itſelf forms a moſt accurate eſtimate, we feel that injuſtice is committed. Suppoſing therefore, with Dr. Prieſtley, that it were poſſible to leſſen the number of crimes without having recourſe to the puniſhment of any criminal, it may be affirmed, in direct oppoſition to this writer, that evil, inſtead of being prevented by this impunity, would in reality be occaſioned; inaſmuch as injuſtice is one of the greateſt of evils, whereas the puniſhment of a criminal, being an act of juſtice, is a good inſtead of an evil.

"To leſſen the number of crimes in future is undoubtedly an important

tant object of the criminal law; but it is neither its ſole, nor even its primary object. The primary object of the criminal law is the accompliſhment of juſtice, by the proper puniſhment of crimes that have actually been committed. The prevention of future crimes is a ſecondary end, which, in moſt caſes, will be beſt attained by a due attention to the primary. The foundation of criminal law is retributive juſtice, that great principle which regulates the redreſſing of wrongs and the avenging of injuries." (P. 79 of Ap. to vol. I.)

The arguments urged by the learned author in ſupport of theſe poſitions are exceedingly ingenious; but they all proceed upon a principle which to us appears to us either falſe or utterly unintelligible. We need not inform the reader, accuſtomed to ſuch ſpeculations, that philoſophers are far from being agreed among themſelves as to the *nature* of the *moral ſenſe*, to its *exiſtence*, or even to its *poſſibility*. That every man in civilized ſociety has ſome notions of right and wrong, virtue and vice, is a fact which has never been diſputed, and is indeed indiſputable; and that in moſt inſtances every man, without reflection, approves of the one and diſapproves of the other is equally indiſputable; but the queſtions at iſſue are, whether theſe notions, and this ſentiment of approbation or diſapprobation be innate or acquired; and what ſhould induce us to be guided by the moral ſenſe, rather than by any other ſenſe or appetite, when the dictates of the two are inconſiſtent with each other? Lord Woodhouſelee has no occaſion to be told that Locke, with his followers—Cumberland, Berkeley, Law, Hartley, Johnſon, Paley, Prieſtley, and by far the greater part of Engliſh philoſophers, have maintained one ſide of each of theſe queſtions; while the other has been adopted by Shaftſbury, Hutcheſon, Lord Kames, Beattie, and, we believe, the greater part of the Scotch metaphyſical ſchool. He knows likewiſe, that queſtions of ſimilar import were debated with great zeal and ability in the ſchools of antient Greece; ſo that the exiſtence of an *innate* or *inſtinctive ſenſe* of right and wrong, juſt and unjuſt, cannot be ſo certain, nor its deciſions ſo obvious and infallible, as to entitle them to be taken for the baſis of a ſyſtem of criminal law.

The writer of the preſent article muſt confeſs that he has no faith in the *moral ſenſe* as the *ſole guide* of human conduct, and that he cannot even form a conception of ſuch a ſenſe as an innate or inſtinctive *feeling* in the proper ſenſe of the word *feeling*. The real inſtincts of nature are very uniform both in man and beaſt; but what is called the *moral ſenſe* has in one age or in one country condemned as actions the moſt

immoral what it has approved of in another age or in another country. The inſtincts of nature are ſurely to be found in as great perfection among ſavages as among civilized men, and under one ſcheme of inſtituted religion as under another. Yet what enormities do not ſavages perpetrate with the entire approbation of *their* moral ſenſe?—In ſome countries men put their aged and helpleſs parents to death; in others their feeble or deformed children; and theſe things are done, not ſecretly, as crimes are commonly committed, but by the authority of the laws or cuſtoms of the nation.

We are perfectly aware of the anſwers that have been made to theſe objections, by the advocates for *authoritative moral feelings*. The aged and infirm, the feeble and deformed are put to death, it is ſaid, from a principle of *benevolence*, to reſcue them from the miſeries of a world in which they are unable to protect themſelves, or even to provide the means of ſubſiſtence. But would not the young and vigorous diſplay greater benevolence by protecting and feeding thoſe who are unable to protect and feed themſelves? Let us aſk too if an *inſtinctive principle* of *benevolence* be not conceived as ſomething very different from a *moral ſenſe* of *right* and *wrong*, *juſt* and *unjuſt?* Man may be admitted to be a gregarious animal, and of courſe inſtinctively attached to his ſpecies, without ſuppoſing him endowed with ſuch a ſenſe as this, of which we perceive no ſymptoms in other ſpecies of gregarious animals. Sheep and oxen are gregarious, but they are ſo far from diſplaying any evidence of a moral ſenſe, that when one is attacked by another and worſted, the whole flock or herd ruſhes againſt the weakeſt, and would often deſtroy him, if not prevented by the herdſman.

The judgment of *conſcience, after the performance of a meritorious action*, or *the perpetration of a crime*, is ſurely as correct and has as good a claim to be conſidered as an inſtinct, as the *moral ſenſe* either *directing a man's own conduct*, or *ſitting in judgment* on the *conduct of his neighbour;* it is indeed allowed to be the judgment of the very ſame faculty. Yet how different are deciſions of conſcience on the very ſame action, performed for the very ſame end, but in different circumſtances? An aſſaſſin in Italy, when he has received prieſtly abſolution, is told by *his conſcience* that his guilt is waſhed away; and he is ready to commit murder again! A courtezan, in the ſame country, believes herſelf free from guilt when ſhe has made her confeſſion and received abſolution; and there are numberleſs well atteſted inſtances of thoſe ladies, when they have been prevented from going to confeſſion, *conſcientiouſly* refuſing to grant their uſual favours

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to their paramours till their ſcores ſhould be cleared! Could theſe things happen if the *moral ſenſe* were an *inſtinctive feeling* of ſufficient authority to be made the baſis of a ſyſtem of criminal law?

Yes, it will be ſaid, all theſe things might happen, becauſe they prove only that *conſcience* or the *moral ſenſe* may be perverted by ignorance on the one hand, and by the baleful influence of ſuperſtition on the other. But granting this, for the ſake of argument, does it not follow that a faculty or feeling ſo liable to perverſion is not fit to be the ſource of a ſyſtem of penal law? A caſe, however, occurs to us in which neither ignorance nor ſuperſtition can be ſuppoſed to bias the judgment of conſcience. When a youth, virtuouſly educated, forms his *firſt illicit* connection with the other ſex, it will ſurely be granted, that after he has gratified his headſtrong appetite, (the only end which he had in view) he muſt feel, in ſome degree, the diſapprobation of his own *conſcience* or *moral ſenſe*. Had the ſame youth formed no illicit connection with the ſex, would his conſcience have paſſed on him the ſame ſentence of condemnation, for gratifying the ſame appetite by his firſt connection with the virtuous girl whom he had legally married? Surely not; and yet no man ever ſuppoſed that the *inſtinctive feelings* of nature could be totally changed by the *forms* of law or the *rites* of religion, however important theſe *forms* and *rites* may be to ſociety. But further, *juſt* and *unjuſt*, *right* and *wrong*, in the very notions of them, imply a compariſon with ſome ſtandard; but to make a compariſon is the operation, not of *feeling*, but of *reaſon*. A man feels heat by the ſenſe of touch; but it is not that ſenſe which traces the ſenſation to the fire or to the ſun-beams as its cauſe.

Let not the reader ſuppoſe that by all this we have any deſire to weaken the authority of conſcience. God forbid. We only wiſh him to conſider how that reflex *feeling*, if ſuch it muſt be called, is formed, that he may not miſtake the prejudices of education for the dictates of nature and of nature's God. The *moral ſenſe*, or *conſcience* ſprings from the great mental law of aſſociation, firſt brought diſtinctly into view by Locke, and afterwards illuſtrated by the Rev. Mr. Gay, Dr. Hartley, and others. In the diſcourſes prefixed to the fourth edition * of Archbiſhop King's *Eſſay on the*

* It may be prefixed to other editions of that Eſſay, but the fourth is the only one at preſent within our reach.

*Origin of Evil*, is perſpicuouſly detailed the proceſs by which this ſenſe or moral faculty is formed; and as we could add nothing of importance to what is there ſaid on the ſubject, we think it much fairer to refer our readers to that valuable work, than to repeat in our own language the ſentiments and reaſoning of others. They will there perceive that to deduce *conſcience* or the *moral ſenſe* from the law of aſſociation is very far indeed from diminiſhing its authority; for that law is the law of God, and ſeems to be as important and almoſt as univerſal, in the intellectual world, as the law of attraction is in the corporeal. As this latter law renders material ſubſtances fit for being formed into machines for the uſe of man, ſo does the former law render human nature fit for being trained to habits of virtue or of vice: and it ought to be the great buſineſs of parents and tutors to prevent erroneous principles from being formed in the minds of children, by "taking heed (as Locke expreſſes it) that in their tender years, ideas, which have no natural coheſion, come not to be united in their heads*." How this is to be done, every mother may learn from Miſs Hamilton's admirable *Letters on the Elementary Principles of Education;* and if it be not done, ſhe may depend upon it, that numberleſs abſurd prejudices and wicked propenſities will be formed in the minds of her children, which may be afterwards miſtaken for the inſtinctive feelings and appetites of *corrupt nature;* and be ſo firmly fixed before they arrive at the years of diſcretion, as to reſiſt the diſcuſſions of the philoſopher, the preaching of the divine, and even the terrors of penal law.

But if the *moral ſenſe* be not the *innate* and *authoritative guide* of life, the foundation of this theory of criminal law has no ſtability; nay, if it be not the *ſole* guide of life, the objections to the theory ſeem to be inſurmountable. It is on all hands allowed that the *moral guilt* of any action depends in a great degree on the *motive* from which it proceeds, and the *intention* with which it is performed; but as the ſagacity of man can ſeldom diſcern the ſecrets of the heart, it ſeems inconceivable how "the atrocity of a crime, or the *moral guilt* which it involves, can in any caſe be the *leading principle* in proportioning the meaſure of the puniſhment" awarded by any *human law*. The prevention of crimes, and the reformation of the offender, ſeem indeed to be the ſole objects of criminal law, whether human or divine; and as the real guilt of the offender is known only to God, his reformation

* *Conduct of the Underſtanding*, Sect. 41.

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is generally left to the operations of religion, by which indeed alone it ſeems capable of being accompliſhed. Moral guilt lies in the heart, concealed, in a great meaſure, from the eyes of man; ſo that by a human tribunal a perſon may be condemned to death, and juſtly condemned, for a crime much leſs atrocious in the ſight of God, than another on which human laws inflict hardly any puniſhment. The man who, in the firſt paroxyſm of his rage, ſhould plunge a dagger into the heart of the ſeducer of his wife or daughter, would certainly not be innocent. The moral guilt, however, involved in his crime might, according to circumſtances, be much *leſs* or much *greater* than the guilt of the ſeducer; and yet we apprehend that by a ſyſtem of human law it muſt *always* be ſubject to a ſeverer puniſhment. It is almoſt impoſſible for a human tribunal to know, in ſuch caſes, the arts of ſeduction employed, or the efforts that were made to eſcape from them, though upon theſe circumſtances depends much of the *guilt* of the ſeducer; but that it is beneficial to ſociety to take the avenging of private injuries out of the hands of the injured party is obvious to all mankind.

As the object of criminal law is to promote the good of ſociety by the prevention of crimes, we cannot conceive the propriety of erecting ſuch a law on the principle of revenge. A puniſhment which neither contributes to the reformation of the criminal, nor ſerves as a warning to thoſe who have not yet offended, can anſwer no good purpoſe whatever; and if this kind of puniſhment be what Lord Woodhouſelee terms an act of retributive juſtice, we know not how he comes to conſider it as a *good*. Whatever is *good*, muſt be good for *ſomething*. Should a woman, ſtruggling to preſerve her honour, ſtab her intended raviſher to the heart, ſhe would by ſuch a deed incur no moral guilt, nor be liable, we apprehend, to any puniſhment; but were ſhe, after the atrocious deed had been perpetrated, to put her raviſher to death, the caſe would, in our opinion, be far otherwiſe, though the moral guilt of the man killed cannot be ſuppoſed leſs in the ſecond than in the firſt caſe. The reaſon of the difference is obvious. The woman, in the former caſe, had committed homicide in ſelf-defence; in the latter, ſhe had put a man to death on the principle of avenging an injury, which his death could not repair. In the former caſe the homicide had prevented what, if ſhe had not reſiſted to the utmoſt of her power, would in her have been a crime; and of courſe had contributed to her own good, the good of all her friends and relations, and through them to the good of ſociety. In the latter, it had prevented no crime, and of courſe had

contributed nothing to her good, the good of her friends, or the good of ſociety; while to the raviſher himſelf it had been productive of the greateſt of all evils, by ſending him to his final account, "with all his imperfections on his head."

We are perfectly aware of the objection that will be made to all this reaſoning, from the caſe of maniacs and fatuous perſons, who are ſubjected only to perpetual confinement for actions, which others cannot commit without incurring the ſentence of death. The diſtinction is univerſally admitted to be equitable and proper; but the advocates for the moral-ſenſe ſyſtem of criminal law contend that its equity reſts on this maxim, that maniacs and fatuous perſons, being incapable of *crime*, are for that reaſon, and that *only*, liable to no *puniſhment*.

That human legiſlators ſhould proportion the meaſure of the puniſhments which they decree, *as exactly as poſſible*, to the atrocity of the crimes to be puniſhed will be readily granted. All that we contend for is, that they cannot make this the *leading principle*, on which to erect a ſyſtem of criminal law. It is unqueſtionably the principle on which rewards and puniſhments will be awarded at the tribunal of God; but the exact degree of moral guilt incurred by criminals, can very ſeldom be diſcovered by thoſe who enact, or thoſe who adminiſter the laws of man. The leading principle of their ſyſtem *muſt* be to promote the good of ſociety by the prevention of crimes; nor in the caſe of *maniacs* and *fatuous perſons* does there ſeem to be the ſmalleſt deviation from this principle: becauſe no warning would be held out to ſociety, nor of courſe any crime prevented, by inflicting on ſuch perſons capital puniſhment. By perpetual confinement they are reſtrained from future miſchief, and this is all that could be accompliſhed by their death.

The remainder of the diſſertation, in which Lord Woodhouſelee proves that puniſhments, as exactly proportioned as poſſible to the enormity of the offence, will promote moſt effectually every purpoſe for which any puniſhment can juſtly be inflicted, is unanſwerable; as are likewiſe the arguments by which he replies to Beccaria's objections to capital puniſhment in any caſe.

"The objects of the penal law are to be found among that abandoned and moſt abject claſs of men, who are the diſgrace of the ſpecies, who either have no feelings at all of honour, juſtice, and humanity, or poſſeſs thoſe ſentiments in ſo weak a degree as to have no effect in regulating their conduct, or ſubduing the force of the ſelfiſh paſſions. It is the wretch who ſeeks his own gratification at the expence of the deareſt intereſts of his neighbour:

bour: it is the cold and callous heart that never felt compaſſion or benevolence: it is the hardened nature, inſenſible to ſhame, and regardleſs alike of the praiſe or reproach of the world: it is the degraded and brutal appetite, which knows no enjoyments beyond thoſe of ſenſe, no pleaſures but what are common to the inferior animals. To theſe miſerable outcaſts, death, which deprives them of all the preſent good, and promiſes nothing but future evil, is the moſt horrible idea that can be preſented by the imagination. Every other ſituation admits of hope. It is here alone that every avenue of comfort is ſhut up. With thoſe, therefore, whoſe obduracy of nature ſets at defiance the ordinary reſtraints againſt the commiſſion of crimes, a capital puniſhment is the only engine that has ſufficient force to curb their ferocity and reſtrain their depredations on ſociety.

"The argument in favour of the utility of capital puniſhments may be ſummed up in one ſentence. The preſervation of life is the firſt concern of man; the fear of loſing life is the greateſt of all fears; this fear is of conſequence, the greateſt of all reſtraints on the commiſſion of ſuch actions as are puniſhable by the loſs of life. But if capital puniſhments are both warranted by our moral feelings, and juſtified by good policy, the ſame conſiderations will ſtrongly dictate that ſuch puniſhments ought not to be frequent." (Ap. p. 98.)

This intereſting work has already occupied much of our attention, but the ſecond volume, though equally important, will be more quickly diſpatched than the firſt. In April, 1763, Lord Kames was appointed one of the Lords of Juſticiary, the ſupreme Criminal Tribunal in Scotland; and his biographer labours to vindicate his character from the charge of ſeverity, which, it ſeems, had been brought againſt him as a Criminal Judge. Of the character of Lord Kames in that capacity, we know nothing; but, as the Scotch Criminal Judges in general ſeem to conduct themſelves on the bench with a degree of ſeverity, which may appear ſtrange to an Engliſhman, we ſhall extract what Lord Woodhouſelee has written on the ſubject, as a complete vindication, if not of the individual Judge, certainly of the general practice of the Scottiſh Courts.

"From the difference in the conſtitution and forms of the Criminal Courts in Scotland and in England, there is a material difference in the functions of the Judge. In Scotland, where every criminal is allowed on his trial the aid of counſel to conduct his defence, to examine the evidence, to urge every argument in exculpation that can avail either with Court or Jury, and to reply to the pleadings and charge of the proſecutor, the Judge is not, as in England, underſtood to be *ex officio* of counſel for the party accuſed. It is his function to obſerve the moſt ſevere neutrality,

to hold the equal balance of juſtice, and to moderate, on the one hand, any inordinate rigour on the part of the proſecutor, (if that ſhould ever appear, where there is no motive to excite to it) and, on the other, to reſtrain the more natural, and therefore more frequent attempts of the priſoner's counſel to pervert the law, and confound the limits of juſtice in the minds of the Jury. In this neceſſary part of his judicial office, Lord Kames was, from the acuteneſs of his underſtanding, and the great extent of his legal knowledge, fitted moſt eminently to excel; and his feelings gave the keener edge to his intellect. The Court and the Bar, were ſenſible to theſe merits of the Judge; but it was not unnatural, that to the ignorant vulgar, that conduct ſhould wear the appearance of ſeverity, which was truly the reſult of an uniform and ſteady reſolution to fulfil a ſacred duty." (Vol. II. *P.* 2.)

Amidſt the multifarious employments of a Judge, Lord Kames ſtill found leiſure to attend to the improvements of his country, and the cultivation of ſcience and literature. On theſe ſubjects, we have here ſome valuable letters to him from Dean Tucker, Mr. Harris, of Saliſbury, Dr. Franklin, and other men of eminence; and we were ſurpriſed, agreeably indeed, to find Mr. Harris giving a much more accurate and philoſophical account of the import of the firſt perſonal pronoun, in a private letter, than he has given in his far-famed *Hermes*. Dr. Walker, another of Lord Kames's correſpondents, who generally writes like a man of ſcience and ſound judgment, advances, as a truth of which he is fully convinced, the ſingular opinion—"that the mind of man is to be obſerved more and more perfect, as one moves northwards!" If this be true, how perfect, in compariſon of all others, muſt be the minds of Laplanders, Greenlanders, and Eſkimaux-Americans!

In 1766, Lord Kames received a very large addition to his income, by ſucceſſion to an eſtate, which devolved on his wife by the death of her brother, and which furniſhed him with opportunities of diſplaying his taſte and ſkill in embelliſhing his pleaſure-grounds, and improving his lands. Of theſe embelliſhments and improvements, Lord Woodhouſelee writes in high, and, we doubt not, juſt terms; but the merit of *firſt* floating moſs or turf from rich ſoil on the brink of a river, certainly belongs not to Lord Kames. It has been practiſed in different countries, from time immemorial; and, if we have not been groſsly miſinformed, was, on the ſuggeſtion of a Dutch painter, practiſed in Stirlingſhire, in the neighbourhood of Lord Kames's eſtate, long before his Lordſhip had occaſion to think of the matter.

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About this time a correſpondence commenced between him and Mrs. Montague, which, from the ſpecimen of it before us, is chiefly remarkable for the apparent *conſciouſneſs* of each, that the compliments paid to the taſte and genius of the other, were *extravagant*; but for this commerce of flattery, the talents of the lady appear to have been much better adapted, than thoſe of the gentleman. That the praiſes which ſhe was laviſhing on Lord Kames were higher than ſhe thought him entitled to receive, will hardly be doubted by any reader, not prejudiced in behalf of the writer; but ſhe never deſcends to ſuch fulſome flattery as his Lordſhip does, when he repeſents his *heart as failing him*, when he attempted to write to MRS. MONTAGUE! when he aſks, if it would not be too much for him, to hope *her aſſiſtance* in a new edition of his *Elements of Criticiſm!* and when he adds that he would be proud to have *her* name conjoined with *his* in that work!

Mrs. Montague had not then publiſhed her *Eſſay on Shakeſpeare*, which might have given her *ſome* claim to theſe extravagant compliments. She appears therefore to have eſtimated them at their true value, and replies to her correſpondent in his own ſtyle:—

"I never knew a wiſe and celebrated perſon, who was not afraid to write a letter to a trifling correſpondent; for when ſuch a man looks down from the ſummit of his wiſdom, and the pinnacle of his reputation, upon ſo low and minute an object as a common letter, *his head begins to turn, and his ſight to grow unſteady*. . . . I am very glad there is going to be a new edition of the *Elements of Criticiſm*, as I hope the work will be enlarged. Your Lordſhip does me very unmerited honour, in wiſhing my name joined to yours in that work; it would be like ſetting the impreſſion of my ſilver *thimble* beſide the *broad-ſeal* of England."

It is but juſtice to Lord Kames, to obſerve, that he does not write to every lady in the hyperbolical ſtyle of compliment which he employs when writing to Mrs. Montague. His zeal for the improvement of his country prompted him in 1770, to write to the Ducheſs of Gordon a letter, which does the higheſt honour, as well to his head as to his heart. Its object was to perſuade her Grace, whom he calls his favourite pupil, to introduce induſtry among the poor people on the Duke's eſtate. "In point of morality," he ſays, "I conſider, that the people upon our eſtates are truſted by Providence to our care, and that we are accountable for our management of them to the Great God, their Creator, as well as ours." Theſe are juſt ſentiments, expreſſed in language

becoming a Chriſtian, a Patriot, and a Judge; and it appears, from the courſe of the narrative, that on the mind of the Dutcheſs they had the deſired effect.

Previous to this correſpondence, he had publiſhed, in a folio volume, *Remarkable Deciſions* of the Court of Seſſion, a work, of which his biographer gives a diſcriminating, and, we doubt not, a juſt character; but he does not appear to us to have formed a juſt eſtimate of the character of Dr. Franklin, whoſe correſpondence with Lord Kames was renewed about the ſame period. That Franklin was an extraordinary man is indiſputable; but it is impoſſible, we think, to read with attention the letter, which, in 1767, he addreſſed to Lord Kames, without perceiving that he was even then fomenting among the Americans that ſpirit of inſubordination, which, to his correſpondent, who was loyal, he profeſſed to regret; and, ſowing the ſeeds of that diſcontent, which ſome years afterwards broke out into open inſurrection, and ſeparated the colonies from their mother-country.

In 1774, Lord Kames publiſhed, in two volumes 4to, his celebrated *Sketches of the Hiſtory of Man*. Of all his works, unleſs we ſhould except the *Elements of Criticiſm*, this has been the moſt generally read; and it certainly diſplays moſt completely the extent of the author's reading, as well as the verſatility of his talents. Of the methods which he employed to procure that variety of information, without which he could not rationally attempt to write a *Natural Hiſtory of Man*, Lord Woodhouſelee gives a moſt inſtructing account, while he admits his venerable friend's too great readineſs to receive, as facts, the idle reports of ill-informed voyagers. The work itſelf is in the hands of every body; but it may be of uſe to thoſe who admire, as well as to thoſe who condemn it, to read with attention, the elegant, judicious, and impartial review which is here given of it by the biographer of Lord Kames; for they will find its merits and defects appreciated by the hand of a maſter. In the courſe of his diſquiſition, Lord Woodhouſelee takes occaſion to mention the moſt eminent of Lord Kames's antagoniſts, with reſpect to the original ſtate of man; to ſhow the freedom with which ſome of his opinions were controverted by men in a ſtation inferior to his; and to diſplay that liberality of mind, which induced him to ſolicit the friendſhip of ſuch men, and to exert his influence in promoting their intereſts. Of this amiable trait of character, he gives a remarkable inſtance in Lord Kames's conduct towards Dr. Doig, Maſter of the Grammar-ſchool in Stirling, who, in two letters on the

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ſavage ſtate, had controverted the very firſt principle of his Lordſhip's theory of human nature. It is well known that the office of a ſchoolmaſter is not, in Scotland, viewed by the rich and the great, as it is among us, or as it ought to be every where, from its vaſt importance; but Lord Kames was above the prejudices of his country, and courted the friendſhip of the ſchoolmaſter, who had dared to ſhake the foundation of that ſyſtem which it had been the employment of a great part of his life to rear.

"Theſe circumſtances are characteriſtic of an enlarged and liberal mind; without a tincture of that mean jealouſy and reſentment, which, to the diſgrace of literature, are but too commonly felt by authors, and thoſe not unfrequently of the higheſt literary reputation, towards their antagoniſts in controverſy, or the opponents of their particular opinions. From the manner in which literary diſputes are commonly conducted, it would ſeem that a man of letters regards every topic which he has ſucceſsfully handled, as a province ſubdued and annexed to his own dominion; which therefore it is an act of hoſtile aggreſſion in any other to preſume to enter, without acknowledging his ſovereignty; and nothing leſs than treaſon, to diſpute his laws, or queſtion his abſolute authority. It is in vain that we talk of a republic of letters. If the extent of the territory forbids the pretenſions of a ſingle individual to univerſal dominion, we obſerve, in general a few heads, who eſtabliſh a moſt tyrannical oligarchy, and rule, each in his own department, with a moſt deſpotic ſway. Nay, ſuch is the prevalence of the ſpirit of tyrannizing, that it pervades every rank of the ſubjects; and thoſe who humbly bow to the ſupremacy of the chief, avenge themſelves for that degrading tribute, by exacting from their inferiors a like ſervile ſubmiſſion. But to leave metaphor; the ſources of the jealouſies and animoſities of literary men, are the evil paſſions of pride and envy. Every intellectual atchievement is apt to increaſe the ſelf-eſteem of the accompliſher: his merits, if acknowledged by a part of the public, ſwell his pride; and if denied, or diminiſhed by others, inflame his reſentment. His portion of fame, however high, is ſeldom adequate to his own eſtimate of deſert; and all whoſe talents have met with higher reward, or even whom a tide of fortune has elevated above him, are the objects of his ſpleen and envy. This is a diſagreeable aſpect of human nature, and we willingly turn from it to a more grateful ſubject of contemplation;—a man of high literary merit, (Lord Kames) who had not a taint of unbecoming pride, nor a ſpark of envy in his compoſition." P. 143.

Through the whole of his life, Lord Kames had employed much of his time in the purſuits of agriculture; and he

contributed perhaps more than any other individual to improve the rural economy of his native country. About the period of his birth, the condition of the lower orders of the people in Scotland appears to have been moſt deplorable. Lord Woodhouſelee quotes Fletcher—the celebrated Scotch patriot—as ſpeaking of a fifth part of his countrymen in the ſtate of actual mendicants, begging alms from door to door; of a hundred thouſand Scotch gipſies, or vagabonds, living without regard to any laws human or divine; of one half of the land-property of the kingdom, "poſſeſſed by a people who are all gentlemen, *only becauſe they will not work*, and who always carry arms, becauſe, for the moſt part, they live upon robbery;" and all this miſery is attributed, apparently on good grounds, to the wretched ſtate of agriculture in Scotland. One of the remedies propoſed by Fletcher, who was a ſtern republican, was the introduction of *ſlavery* into Scotland, under the ſole reſtriction, that the maſter ſhould have no power to put to death, mutilate, or torture his ſlaves! Another was to prohibit, by law, the taking of any intereſt for money, that the rich might be compelled to employ their wealth in agricultural improvements, commerce, or manufactures; and a third was gradually to equalize land-property, that every man might be the actual cultivator of his own eſtate!!

Experience has completely evinced the fundamental error of ſuch tyrannical and abſurd ſpeculations, and ſhown that the poverty of Scotland was to be remedied, and the indolence of the lower claſſes of the people corrected, by means directly the reverſe of thoſe propoſed by Fletcher. A ſociety, comprehending 300 of the principal landholders, was, in 1723, formed for the encouragement of agriculture, and quickly diffuſed the ſpirit of improvement over a conſiderable part of the kingdom; the eſtates, which were forfeited to the crown in 1745 and 1746, were put under the management of a Board of Commiſſioners, and Lord Kames, who was a Member of that Board, ſuggeſted, and had influence to carry into effect, various plans for the improvement of the extenſive domains committed to their care. The good effects of theſe plans were ſeen by the neighbouring proprietors, who were ſtimulated to adopt them as well by his Lordſhip's private letters, as by a work, which, in the eightieth year of his age, he publiſhed under the title of *The Gentleman Farmer, being an attempt to improve agriculture by ſubjecting it to the teſt of rational principles*. Of this work we have a ſcientific, and, we doubt not, a juſt criticiſm, not by Lord Woodhouſelee, but by "a learned and ingenious friend in the

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ſame official ſtation with Lord Kames," words which we ſuppoſe to denote a civil and criminal Judge.

That mind muſt have been poſſeſſed of more than ordinary powers, which, at the age of eighty, could fit for the preſs a ſcientific treatiſe on agriculture, entitled to praiſe at the diſtance of thirty years; during which the ſcience of chemiſtry has undergone an almoſt total revolution, and phænomena and laws of nature have been diſcovered, of which philoſophers had then no conception. But the powers of an active and well-regulated mind are not liable to an early decay. In his 81ſt year Lord Kames publiſhed, in one volume 8vo, *Elucidations on the Law of Scotland*, in which is diſplayed, ſays Lord Woodhouſelee, all the wonted ingenuity of the author, and much new and ſtriking light thrown on ſome of the moſt abſtruſe and intricate doctrines of the law of Scotland. Three years afterwards he publiſhed, in a folio volume, *Select Deciſions of the Court of Seſſion*, in which are recorded, with great perſpicuity, the caſes moſt worthy of notice, which had been decided by that Court, in a period of ſeventeen years, between 1752 and 1768. The reaſon for delaying ſuch a publication ſo long was given by himſelf, and is unanſwerable.

"As it has been," ſays he, "one of my chief objects in a long life, to improve the law of my native conntry, I have, in this collection, ventured my thoughts on particular deciſions, for illuſtration, or for correction. The extreme delicacy requiſite in criticiſing the deciſions of a Supreme Court, I am deeply ſenſible of; nor am I certain that a conſciouſneſs of impartiality ought to juſtify me. But of one thing I am certain, that to have publiſhed this collection recently, with my animadverſions, in the face, as it were, of my brother Judges, from whom I differed, would admit of no juſtification. It would have had the inſolent air of challenging them to a paper-war. I reſolved, therefore, while any of thoſe Judges were alive, that this collection ſhould be kept private, and I gave orders accordingly. After waiting ten full years, I am now certain that my animadverſions cannot be taken amiſs by any perſon alive; and as I flatter myſelf that the work may be of ſome uſe to the public, I can diſcover no reaſon for denying myſelf the ſatisfaction of having it correctly publiſhed, under my own inſpection." *

In this conduct there was great propriety; but is it not probable that the Judge, who acted thus, left other reports behind him, which may be worthy of the public attention?

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* *Sel. Decis. p.* 339.

Lord

Lord Woodhouſelee aſſures us, that, "from the time of his promotion to the bench in 1752, Lord Kames had made it his conſtant cuſtom to note the particulars of every remarkable caſe which occurred in the practice of the Court of Seſſion, with his own obſervations on the deciſion, and occaſionally on the opinions of his brother Judges." Such a man would continue the cuſtom long after the year 1768, though he was prevented by a proper delicacy from publiſhing his obſervations after that period. At this diſtance of time there can be ground for no ſuch delicacy; and, as Lord Woodhouſelee ſeems to have been intimately acquainted with his venerable friend's principles and modes of thinking, might not he render ſome ſervice to his countrymen, by collecting the moſt valuable of theſe reports, and publiſhing them with his own remarks?

"The ſubject of education had always been regarded by Lord Kames in a moſt important point of view, and it was deſtined to furniſh the matter of that work with which he cloſed his literary labours." In 1781, he publiſhed, when in his 85th year, an octavo volume, entitled, *Looſe Hints on Education, chiefly concerning the Culture of the Heart.* As Lord Woodhouſelee obſerves, candour and humanity forbid the ſubjecting of a work compoſed, when its author had reached to ſuch an advanced age, and when the powers of his mind were ſenſibly affected by the decay of the animal frame, to the rigour of critical examination; nor is it our buſineſs at preſent to criticize any work of Lord Kames's, which his biographer has not ſo far made his own, as to adopt its ſentiments, or enforce its reaſoning; but we beg leave earneſtly to recommend to the conſideration of every parent the reflections of the biographer himſelf on education.

After ſome juſt remarks on what Locke, Watts, Rouſſeau, Cheſterfield, and others, have written on this important ſubject, he obſerves, that

"The hurtful conſequence of the variety of theories on the ſubject of education, and of its being very generally regarded as an abſtruſe and intricate ſcience, is, that parents of ordinary abilities, who, poſſeſſing plain good ſenſe, and juſt principles of morality, have thus from nature, and probably from the lights acquired by their own education, every requiſite for the proper training and tuition of their offspring, are led to diſtruſt their own capacity for the performance of a duty which they are now taught to conſider as attended with the moſt formidable difficulties, and where every error may be followed by the moſt pernicious conſequences. Thus alarmed, they are anxious to inſtruct themſelves

themſelves in this important ſcience, and eagerly lay hold of every treatiſe and ſyſtem that has been written upon the ſubject. The conſequence is, they are either completely bewildered in a labyrinth of varying principles and contradictory opinions, and giving up all hope of effecting any thing by their own exertion, ſurrender their children, with implicit truſt, to the tuition of others; or elſe they try the more dangerous alternative of attempting to carry into practice ſome of thoſe crude and extravagant notions which they have gleaned from their deſultory ſtudies; for the miſchief is, that all opinions on this ſubject lead to active conſequences; every theory is capable of being carried into practice; and, unfortunately, the moſt extravagant opinions have the ſtrongeſt influence on the weakeſt minds. To ſuch it never occurs, that the very refinement which they admire, affords of itſelf a ſuſpicion of error; and that it rarely happens, that what is ingenious, novel, and out of the common road, is at the ſame time juſt and true. The latter characteriſtics are in general quite obvious, and within the ſphere of an ordinary underſtanding. It is a great truth which cannot be too often inculcated; *Quicquid nos vel meliores vel beatiores facturum eſt, aut in aperto aut in proximo poſuit Natura.*" P. 216*.

After

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* In the chapter which treats of Lord Kames's notions of a proper education, Lord Woodhouſelee publiſhes the parable againſt perſecution, which Dr. Franklin claimed as his own, and which has been very generally given to him. The parable is beautiful, but it is not Franklin's. As we have obſerved elſewhere, (Brit. Crit. Vol. XI. p. 522) it appears in the *Boſtan* of the Perſian poet *Sadi*, which was written A. D. 1256; and likewiſe in Jeremy Taylor's *Liberty of Prophecying*, as the compoſition of a Jew, which is thus tranſlated by the incomparable author.

"When Abraham ſat at his tent-door, according to his cuſtom, waiting to entertain ſtrangers, he eſpied an old man, ſtooping and bearing on his ſtaff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, waſhed his feet, provided ſupper, cauſed him to ſit down; but obſerving that the old man eat, and prayed not, nor begged for a bleſſing on his meat, he aſked him why he did not worſhip the God of heaven? The old man told him, that he worſhipped the fire only, and acknowledged no other god. At which anſwer Abraham grew ſo zealouſly angry, that he thruſt the old man out of his tent, and expoſed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and aſked him where the ſtranger was? He replied, I thruſt him away, becauſe he did not worſhip thee. God anſwered him, I have ſuffered him theſe hundred

years

After the publication of *Looſe Hints on Education*, little occurs in the life of Lord Kames more than in the life of any other diſtinguiſhed character, that can be particularly intereſting to the public at large. The marriage of his ſon tended to increaſe his own happineſs, and was an event intereſting to all the friends of the family; and the dignified compoſure and cheerfulneſs with which he looked forward to his diſſolution, and took a ſeparate and affectionate farewell of each of his brother Judges, on the laſt day of his attendance in the Court, evinces the value of the *mens conſcia recti*. He ſurvived that affecting ſcene only about eight days, dying in Edinburgh on the 27th of December, 1782, in the 87th year of his age. His character is ſummed up by his biographer in a moſt maſterly manner; and goes a great way to perſuade us, that Lord Kames had more correct views of Chriſtianity, than from his own writings he appears to have had. To tranſcribe the whole work of this elaborate character would ſwell the article to an extravagant bulk; and it is not with the character of Lord Kames, but with the merit of his biographer that we are at preſent chiefly concerned. We ſhall therefore tranſcribe the paragraph which concludes the work, becauſe it modeſtly expreſſes the author's own opinion of what he has done; and then, we truſt, with equal modeſty, deliver *our* opinion. Speaking of the principles which lead to active benevolence, Lord Woodhouſelee ſays,

"On theſe worthy principles was formed the life of that eminent man, of whom I have endeavoured to preſent a picture in theſe Memoirs, and however faint and imperfect that delineation may be, as I am conſcious of having, to the utmoſt of my power, endeavoured to give it the characters of truth and fidelity, I am not without the pleaſing hope, that with theſe fair intentions, the utility of the purpoſe may plead in excuſe for the errors and defects of its execution. A biographical account of

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years, although he diſhonoured me; and couldſt not thou endure him one night, and when he gave thee no trouble?"

"Upon this, ſaith the ſtory, Abraham fetched him back again, and gave him hoſpitable entertainment, and wiſe inſtruction: Go and do thou likewiſe, and thy charity ſhall be rewarded by the God of Abraham." See *Biſhop Taylor's Polemical Diſcourſes*, folio, p. 1078.

For other inſtances of plagiariſm, which would have diſgraced Dr. Franklin for ever, had he not poſſeſſed the *tranſcendent merit* of *free-thinking* in religion and politics, the reader is referred to the late learned Mr. Boucher's Diſcourſes on the American Revolution. P. 435, &c.—*Rev.*

a man

a man of letters is neceſſarily, in a great meaſure, the hiſtory of his writings; but as a natural curioſity thence ariſes for every thing that perſonally regards an eminent character, a ſeparate department is opened to the biographer, in the details of his public and private life; his manners, his habits, and his occupations. Nor are theſe without their uſe; for they realize and embody the image in the mind, and give form and features to that picture, which would otherwiſe be too vague and abſtract to be diſtinctly figured by the imagination. If to both of theſe ſources of rational intereſt, another ſhould yet be added, and the labours and the life of an individual ſhould be found to extend their influence in a moſt ſenſible degree to his age and country, the ſubject they preſent becomes altogether one of the moſt uſeful and engaging that are to be found in the varied fields of literature. But in proportion to the magnitude, is the difficulty of treating ſuch a ſubject; and how juſtly may he who has raſhly adventured on this arduous taſk; dread the ſtern reproof.

"Tecum habita, et nôris quam ſit tibi curta ſupellex!"

The biographer of Lord Kames has no cauſe to dread ſuch a reproof as this from any man who knows how biography ſhould be written, and who duly reflects on the difficulty of writing with impartiality the life of a much valued friend to whom the author had in early life been accuſtomed to look up with mixed emotions of love and veneration. We have indeed heard it remarked by men of ſome genius and erudition, that Lord Woodhouſelee has given to the public an excellent view of Lord Kames's *literary* life, with judicious criticiſms on his moſt celebrated works; but that he has not given us a view of his domeſtic day, nor made us acquainted with HENRY HOME as a man or a companion; that he has kept his foibles out of view, and exhibited only his virtues, and his virtues exaggerated.

That this remark is wholly without foundation we will not contend; for we ſhould have a very bad opinion of Lord Woodhouſelee's heart, were he capable of reverſing the picture, and exhibiting, in a prominent view, the foibles of the friend of his father, the early patron of himſelf, and the father of the friend and companion of his youth; but he has not entirely concealed theſe foibles, on which he properly forbore to dwell. He has not indeed told us, in ſo many words, that "Lord Kames, with all his ſuperiority of intellect, was ſuſceptible of flattery;" but he has put it into the power of the reflecting reader to diſcover this foible, by publiſhing his Lordſhip's correſpondence with Mrs. Montague. He has repreſented Lord Kames as an abſolute ſtranger to envy; and ſuch doubtleſs is his own belief—a

beſief, the natural conſequence of the unqueſtionable fact, that his Lordſhip was ever ready to patronize riſing merit; but, from the manner in which Mr. profeſſor Ferguſon is mentioned in the ſame correſpondence, it appears to us, that though this eminent man could cheerfully exert all his influence to bring forward thoſe, from whom no rivalſhip was to be apprehended, he yet felt occaſionally ſome degree of that baleful paſſion from which few men of literary eminence have been wholly free, though Johnſon ſeems to have been the only man who had magnanimity to acknowledge it. We are repeatedly told that one of Lord Kames's ruling paſſions was the love of fame; but we think it may be reaſonably queſtioned, whether a man can be under the dominion of ſuch a paſſion, and at the ſame time an abſolute ſtranger to envy. The biographer has, incidentally as it were, informed us, that in the conduct of Lord Kames there was an apparent levity, which, on ſome occaſions, was unbecoming the ſtation which he occupied in ſociety; but he adds, what was undoubtedly true, that his active benevolence and uniform ſenſe of rectitude were ſuch, as to make thoſe to whom he was known, overlook entirely what could not have been overlooked in almoſt any other judge. In a work intended for the inſtruction as well as amuſement of the public, could any good purpoſe have been ſerved by giving a detail of ſuch apparent levities?

The objection that Lord W. has not exhibited a view of Lord Kames's domeſtic day, is ſtill more groundleſs. By detailing his agricultural and economical purſuits, he has given us the moſt complete view poſſible of the manner in which he paſſed his time when in the country; and the following extract, which, becauſe it affords a valuable leſſon to every literary man who aſpires to eminence, we have reſerved for this place, ſhows how his time was employed in town, and what kind of a companion he was in the ſocial circle.

"He had accuſtomed himſelf, from his earlieſt years, to a regular diſtribution of his time; and in the hours dedicated to ſerious occupation, it was no light matter that ever made him depart from his ordinary arrangements. The day was devoted chiefly to profeſſional duties. He had always been in the habit of riſing early; in ſummer between five and ſix o'clock; in winter generally two hours before day-break. This time was ſpent in preparation for the ordinary buſineſs of the court; in reading his briefs, or in dictating to an amanuenſis. The forenoon was paſſed in the Court of Seſſion, which, at that time, commonly roſe ſoon after mid-day; thus allowing an hour or two before dinner for a walk with a friend. In town, he rarely either gave

or

or accepted of invitations to dinner, as the afternoon was required for buſineſs or ſtudy. If the labours of the day were early accomplished, and time was left for a party at cards before ſupper, he joined the ladies in the drawing-room, and partook with great ſatisfaction in a game of whiſt, which he played well; though not always with perfect forbearance, if matched with an unſkilful partner; yet even theſe little ſallies of temper were amuſing, and ſeaſoned with ſo much good humour, that they rather pleaſed than offended the perſon who was their object. At other times, he was not unfrequently ſeen of an evening at the theatre, the concert, or aſſembly-room; and poſſeſſing, to a wonderful degree, the power of diſcharging his mind of every thing that was not in conſonance with his preſent occupations, he partook with the keeneſt reliſh in the amuſements of the gay circles, which ſurrounded him. It was delightful to ſee the man of buſineſs and the philoſopher mingling not only with complacence, but with eaſe, in the light and trivial converſation of the *beau monde*, and rivalling, in animation and vivacity, the ſprightlieſt of the votaries of faſhion, whoſe profeſſed object is pleaſure, and the enjoyment of the paſſing hour. The evening was generally cloſed by a ſmall domeſtic party, where a few of his intimate friends, aſſembled for the moſt part without invitation, found a plain but elegant little ſupper; and were enlivened often by ſome of Mr. Home's female acquaintance, the hours were paſſed in the moſt rational enjoyment of ſenſible and ſpirited converſation, and eaſy ſocial mirth, till after midnight.—Such was the tenor of Mr. Home's life, while engaged in the moſt extenſive buſineſs as a barriſter; and ſuch, with little variation in the diſtribution of his time, it continued to be after his promotion to the bench." Vol. I. p. 109.

Theſe variations are pointed out in the courſe of the narrative; the companions with whom the biographer uſed to meet at the Judge's ſuppers, are mentioned and characterized; an account is given of the converſations which generally took place; and what more could any reader wiſh to know of Lord Kames's manners, or of the courſe of his domeſtic day? On the whole, we conſider the work before us as highly creditable to Lord Woodhouſelee's judgment and taſte. The language is elegant without affectation, and nervous without harſhneſs; while we have not diſcovered a Scotticiſm or provincial idiom in the two volumes: for theſe indeed we did not hunt, and the pleaſure which we received from the peruſal prevented them, if there be any, from obtruding themſelves on our attention. On one or two points in philoſophy we have indeed taken the liberty to diſſent from the opinion of the very reſpectable author; but on the

whole, we have been entertained and inſtructed, nor do we recollect, in the Engliſh language, any biographical work which more completely defies the ſhafts of true criticiſm, one or two of Johnſon's lives perhaps excepted.

To the ſecond volume, as to the firſt, is added an appendix, conſiſting of Lord Kames's correſpondence with various writers of eminence; among whom particularly to be diſtinguiſhed for the value of their letters, are Dean Tucker, Dr. Walker, late Profeſſor of natural Hiſtory in the Univerſity of Edinburgh, and Dr. Reid, the venerable father of the Scotch metaphyſical ſchool. In the ſame appendix is an able defence, by Lord Woodhouſelee, of ſome parts of Lord Kames's writings againſt certain critical remarks by Warburton and Voltaire; and what is called a *Prayer*, in the concluſion of his Lordſhip's Eſſays on the Principles of Morality and Natural Religion. This is a very ſingular piece of compoſition, not altogether without merit; but it has no reſemblance to a well conceived prayer. To the whole work is ſubjoined a copious, accurate, and therefore uſeful index, an appendage which we are always glad to meet with, at the end of large volumes, replete with various information.

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ART. IX. *Beachy Head, with other Poems. By Charlotte Smith. Now firſt publiſhed.* 12mo. Price 5s. Johnſon. 1807.

MOST ſincerely do we lament the death of Mrs. Charlotte Smith. We acknowledged in her a genuine child of genius, a moſt vivid fancy, refined taſte, and extraordinary ſenſibility. We could not, indeed, always accord with her in ſentiment. With reſpect to ſome ſubjects beyond her line of experience, reading, and indeed talent, ſhe was unfortunately wayward and prepoſterous; but her poetic feeling and ability have rarely been ſurpaſſed by any individual of her ſex. Her ſonnets in particular will remain models of that ſpecies of compoſition; and, as Johnſon remarked of Gray's Elegy in a Country Church-yard, had ſhe always written thus, it were vain to blame and uſeleſs to praiſe her. It remains to take notice of theſe poſthumous poems. The firſt is on Beachy Head, and in blank verſe. Blank verſe is of late becoming a favourite ſtyle of compoſition

ſition. We are inclined to ſuſpect that this proceeds either from idleneſs, or from a conſcious want of powers. But a vaſt deal more is required in blank verſe than youthful poets may at firſt imagine. We are by no means ſatisfied with the regular and correct ſtructure of the verſe, we require both claſſical taſte, ſtrong poetical fancy, a judicious arrangement, and melodious rythm.

Mrs. Smith has demonſtrated in this her firſt poem, that ſhe could adorn any branch of poetry upon which ſhe choſe to exerciſe her powers. This poem is diſtinguiſhed by great vigour, and, by what was the characteriſtic of the author's mind, a ſweet and impreſſive tenderneſs of melancholy. It is a very charming compoſition. We would not diſgrace our page by any hypercritical cavil on little overſights and inaccuracies, but confidently appeal to the ſubjoined ſpecimen in vindication of the praiſe which we have given to this poem.

" Ah who is happy? Happineſs! a word
That like falſe fire, from marſh effluvia born
Miſleads the wanderer, deſtin'd to contend
In the world's wilderneſs, with want or woe—
Yet *they* are happy, who have never aſked
What good or evil means. The boy
That on the river's margin gaily plays,
Has heard that Death is there.—He knows not Death,
And therefore fears it not; and venturing in
He gains a bullruſh, or a minnow—then,
At certain peril, for a worthleſs prize
A crow's, or raven's neſt, he climbs the boll
Of ſome tall pine; and of his proweſs proud
Is for a moment happy. Are *your* cares
Ye who deſpiſe him, never worſe applied?
The village girl is happy, who ſets forth
To diſtant fair, gay in her Sunday ſuit,
With cherry-colour'd knots, and flouriſh'd ſhawl
And bonnet newly purchas'd. So is he
Her little brother, who his mimic drum
Beats till he drowns her rural lovers' oaths
Of conſtant faith and ſtill increaſing love;
Ah yet awhile, and half thoſe oaths believ'd,
Her happineſs is vaniſhed; and the boy
While yet a ſtripling, finds the ſound he lov'd
Has led him on, till he has given up
His freedom and his happineſs together.
I once was happy, when while yet a child
I learn'd to love theſe upland ſolitudes,
And, when elaſtic as the mountain air,
To my light ſpirit, care was yet unknown,

And evil unforeſeen:—Early it came
And childhood ſcarcely paſſed I was condemned
A guiltleſs exile ſilently to ſigh,
While Memory, with faithful pencil, drew
The contraſt; and regretting, I compar'd
With the polluted ſmoky atmoſphere
And dark and ſtifling ſtreets, the ſouthern hills
That to the ſetting ſun, their graceful heads
Rearing o'erlook the Frith, where Vecta breaks
With her white rocks, the ſtrong impetuous tide,
When weſtern winds the vaſt Atlantic urge
To thunder on the coaſt—Haunts of my youth
Scenes of fond day dreams, I behold ye yet
Where 'twas ſo pleaſant by thy northern ſlopes
To climb the winding ſheep-path, aided oft
By ſcatter'd thorns, whoſe ſpiny branches bore
Small woolly tufts, ſpoils of the vagrant lamb,
There ſeeking ſhelter from the noon-day ſun;
And pleaſant, ſeated on the ſhort ſoft turf
To look beneath upon the hollow way,
While heavily upward mov'd the labouring wain;
And ſtalking ſlowly by, the ſturdy hind
To eaſe his panting team ſtopp'd with a ſtone
The grating wheel."

The ſecond poem in the volume is the Truant Dove, from Pilpay, very intereſting and very elegant; but as it is not original, we ſay no more than that it will well repay the reader's attention. The third is the Lark's Neſt, from Æſop, which is preciſely in the ſame predicament, except that it indicates, what does not often appear in this writer's productions, much playfulneſs and genuine humour. The next is an original poem, named the Swallow, and this we give at length.

THE SWALLOW.

"The gorſe is yellow on the heath,
The banks with ſpeedwell flowers are gay,
The oaks are budding; and beneath,
The hawthorn ſoon will bear the wreath,
The ſilver wreath of May.

"The welcome gueſt of ſettled ſpring,
The Swallow too is come at laſt;
Juſt at ſun-ſet when thruſhes ſing,
I ſaw her daſh with rapid wing,
And hail'd her as ſhe paſs'd.

"Come

" Come, ſummer viſitant, attach
To my reed roof your neſt of clay,
And let my ear your muſic catch
Low twittering underneath the thatch
At the gray dawn of day.

" As fables tell, an Indian Sage,
The Hindoſtani woods among,
Could in his deſert hermitage,
As if t'were mark'd in written page,
Tranſlate the wild birds ſong.

" I wiſh I did his power poſſeſs
That I might learn, fleet bird, from thee,
What our vain ſyſtems only gueſs,
And know from what wide wilderneſs
You came acroſs the ſea.

" I would a little while reſtrain
Your rapid wing that I might hear
Whether on clouds that bring the rain
You ſail'd above the weſtern main,
The wind your charioteer.

" In Afric does the ſultry gale
Thro' ſpicy bower, and palmy grove
Bear the repeated cuckoo's tale?
Dwells *there* a time, the wandering quail,
Or the itinerant dove.

" Were you in Aſia? O relate
If there your fabled ſiſters woes
She ſeem'd in ſorrow to narrate;
Or ſings ſhe but to celebrate
Her nuptials with the roſe.

" I would enquire how journeying long
The vaſt and pathleſs ocean o'er,
You ply again thoſe pinions ſtrong,
And come to build anew among
The ſcenes you left before;

" But if, as colder breezes blow
Prophetic of the waning year,
You hide, tho' none know when or how,
In the cliff's excavated brow,
And linger torpid here;

" Thus loſt to life, what favouring dream
Bids you to happier hours awake,
And tells, that dancing in the beam,
The light gnat hovers o'er the ſtream,
The May fly on the lake.

"Or if, by inſtinct taught to know
Approaching dearth of inſect food,
To iſles and willowy airs you go,
And crouding on the pliant bough
Sink in the dimpling flood.

"How learn ye, while the cold waves boom
Your deep and ouzy couch above,
The time when flowers of promiſe bloom,
And call you from your tranſient tomb,
To light, and life, and love?

"Alas! how little can be known
Her ſacred veil where Nature draws;
Let baffled Science humbly own,
Her myſteries underſtood alone
By *Him* who gives her laws."

Flora, which ſucceeds, has been printed before, in Converſations for the Uſe of Children and Young Perſons; ſo has the next poem, called "Studies by the Sea." This is followed by the Horologe of the Fields, addreſſed to a Young Lady, on ſeeing at the houſe of an acquaintance a magnificent French Time-piece. This is a very elegant and well-timed compoſition, intimating that many of the ſimple productions of nature will, to thoſe who well obſerve them, mark the periods as they paſs, as well as theſe coſtly and ſplendid toys. Such, for example, as the Nymphæa, the Hieracium's various tribe, the Star of Bethlem, the Arenaria, Silene, and others, which contract or expand their flowers at different hours of the day. The next poem is entitled Saint Monica, which is followed by a Walk in the Shrubbery, Hope, Evening, Love and Folly, from Fontaine, and a trifling Jeu d'Eſprit, on the Aphoriſm, "L'Amitie eſt l'Amour ſans ailes."—Notes are added to all the poems, but of no material value.

We take our leave of this author with unfeigned regret and ſympathy. Her life was embittered by ſorrow and misfortune, this gave an unavoidable tinge to her ſentiments, which, from the gay and the vain, and the unfeeling, may excite a ſneer of ſcorn and contempt; but in the boſoms of thoſe who, like Charlotte Smith, with refined feelings, improved by thought and ſtudy, and reflection, have been compelled, like her, to tread the thorny paths of adverſity, will prompt the generous wiſh, that fortune had favoured her with more complacency; and will induce the diſpoſition to extenuate ſuch portions of her productions, as ſterner judgment is unable to approve.

ART.

ART. X. *Eſſays on the Anatomy of Expreſſion in Painting. By Charles Bell, &c.* 4to. 186 pp. 2l. 2s. Longman. 1806.

THE artiſts of Great Britain, whoſe hours are devoted to the ſtudy of hiſtorical painting, are much indebted to the ingenious author of theſe Eſſays for an attempt that required the union of many rare qualifications to render it what it is;—a work highly uſeful, not only to the ſtudent in this great line of art, but to every branch of it that has the exhibition of character and expreſſion for its object. To his knowledge of phyſiology and anatomy Mr. C. Bell has added no inconſiderable ſkill in drawing, by which he has been enabled to illuſtrate and render intelligible many operations of the muſcles in the animal and the human ſubject, which could not have been eaſily conveyed through the medium of a written language.

This fortunate attachment to drawing led Mr. Bell to conſider anatomy as it ſtands related to the arts of deſign, where it may be conſidered as the grammar of that language in which they addreſs us. The expreſſion and movements of the human figure are the characters of this language; which, while it conveys hiſtorical narration, ſhows us the workings of human paſſions, and preſents to us alſo the moſt ſtriking and lively indications of intellectual power and energy.

As the expreſſion of the paſſions entered but little into the views of the ancient ſculptors, whoſe art only we are acquainted with, and as this is the main point of diſcuſſion in theſe Eſſays, we do not deem it neceſſary here to enter into the enquiry, how far the ſtudy of anatomy, or the diſſector's art, is eſſential, under all circumſtances, to the formation of an accompliſhed artiſt. That the ancients, in the beſt period of Grecian ſculpture, poſſeſſed this knowledge has not only been doubted, but poſitively denied; and it is aſſerted by many, who have well conſidered the ſubject, that no greater knowledge of anatomy is diſplayed in their works, than might be gathered by frequent and careful obſervation at their feſtivals and public games. But as theſe were advantages of which the artiſts of modern times cannot avail themſelves, and as the ſtudy of the living model very inadequately compenſates the loſs of them, it becomes the buſineſs of the ſtudent to correct this defect by a more careful ſtudy of the human œconomy, and to avail himſelf

of ſuch knowledge as the preſent improved ſtate of the diſſector's art can afford him. This is a point which Mr. Bell has preſſed with ſo much zeal and ingenuity, that we think it may be uſeful to enlarge upon it in his own words.

"The ſtudy of the human figure," this author obſerves, "is moſt eſſential; but unleſs conducted with ſome regard to ſcience it neceſſarily leads to error.

"In the firſt place, it may be remarked, that the academy figure can give no aid to the ſtudy of the countenance. Here the leſſons of anatomy, taken along with the deſcriptions of the great poets, and the ſtudy of the works of eminent painters, afford the only reſource.

"But even for the anatomy of the body and limbs, the academy figure is very far from being an infallible guide. The diſplay of muſcular action in the human figure is but momentary, and cannot be retained and fixed for the imitation of the artiſt. The effect produced upon the ſurface of the body and limbs by the action of the muſcles, the ſwelling and receding of the fleſhy parts, and that drawing of the ſinews or tendons which accompanies exertion or change of poſture, cannot be obſerved with ſufficient accuracy, unleſs the artiſt be able to claſs the muſcles engaged in the operation, and unleſs he have ſome other guide than the mere ſurface preſents, which may enable him to recollect the varying form.

"When the academy figure firſt ſtrips himſelf, there is a ſymmetry and accordance in all the limbs; but when he is ſcrewed up into a poſture, there appears a conſtraint and want of balance. It cannot be ſuppoſed, that when a man has the ſupport of ropes to preſerve him in a poſture of exertion, the ſame action of muſcles can be diſplayed, as if the limbs were ſupported by their own energy; and in all academy drawings we may perceive ſomething wrong, where the ropes are not repreſented along with the figure.

"In natural action there is always a conſent and ſymmetry in every part. When a man clenches his fiſt in paſſion, the other arm does not lie in elegant relaxation; when the face is ſtern and vindictive, there is energy in the whole frame; when a man riſes from his ſeat in impaſſioned geſture, there pervades every limb and feature a certain tenſion and ſtraining. This univerſal ſtate of the body it is difficult to excite in thoſe who are accuſtomed to ſit to painters. I ſee them watch my eye, and when they ſee me intent, they exert the muſcles. The painter, therefore, cannot truſt to the man throwing himſelf into a natural poſture; he muſt direct him, and be able to catch, as it were intuitively, what is natural, and reject what is conſtrained. Beſides,

ſides, thoſe ſoldiers and mechanics who are employed as academy figures are often ſtiff and unwieldy, and hard labour has impaired in them the natural and eaſy motion of the joints.

" Until the artiſt has gained a perfect knowledge of the muſcles, and is able to repreſent them in action without loſing the general tone of the figure, he is apt to produce an appearance like ſpaſm or cramp in the limbs, from one part being in action while the other is looſe or relaxed. For it is always to be remembered, that whether the body be alive or dead, whether the limbs be in action or relaxed in ſleep, a uniform character muſt pervade the compoſition. Whether the gentle undulating line of relaxed muſcle be the prevailing outline, or the parts be large and ſtrong, and the muſcles prominent, bold, and angular, there muſt be perfect accordance, otherwiſe there will be no beauty of expreſſion.

" I think that in the ſketches, and even in the finiſhed paintings of ſome artiſts, I have obſerved the effect of continuing to draw from the model, or the naked figure, without due attention to the action of the muſcles. I have ſeen paintings, where the grouping was excellent and the proportions exact, yet the figures ſtood in attitudes when they were meant to be in action; they were fixed as ſtatues, and communicated to the ſpectator no idea of exertion or of motion. This ſometimes proceeds, I have no doubt, from a long-continued contemplation of the antique, but more frequently from drawing after the ſtill and ſpiritleſs academy figure. The knowledge of anatomy is neceſſary to correct this; but, chiefly, a familiar acquaintance with the claſſification of the muſcles, and the peculiarities and effect of their action.

" The true uſe of the living figure is this: after the artiſt has learnt the ſtructure of the bones, and the claſſification of the muſcles, he ſhould attentively obſerve the play of the muſcles when thrown into action and attitudes of violent exertion; but chiefly, he ſhould mark the action of the muſcles during the ſtriking out of the limbs. He will ſoon, in ſuch a courſe of obſervation, learn to diſtinguiſh between poſture and action, and to avoid that tameneſs which reſults from neglecting the play of the muſcles. And in this view, the painter, after having learnt to draw the figure, as it is uſually termed, would do well to make the academy figure go through the exerciſe of pitching the bar, or throwing, or ſtriking. He will then find that it is chiefly in ſtraining and pulling in a fixed poſture that there is an univerſal tenſion and equal prominence of the muſcles; and that, in unreſtrained actions, only a few of the muſcles riſe ſtrongly prominent, as are diſtinctly characteriſtic of that action. He will not, perhaps, be able to catch the character of muſcular expreſſion, and commit it to paper at once; but with accurate notions of the claſſification of the muſcles, and the effect of each

action

action in calling into exertion particular ſets of them, knowing to what points his obſervation ſhould be applied, and correcting his preconceived notions by the actual appearance of the limb, each ſucceſſive exhibition of ſtrength will accelerate his progreſs in the knowledge of anatomical expreſſion, and in correctneſs of deſign.

"The true corrective for the faults we have pointed out is to be found in the ſtudy of anatomy. It may well be ſaid, that anatomy is the true baſis of the arts of deſign; and it will infallibly lead to perfection in thoſe who, bleſſed with true genius, can combine correctneſs and ſimplicity with the higher graces and charms of the art. It beſtows on the painter a minuteneſs of obſervation which he cannot otherwiſe attain; and I am perſuaded, that, while it will enable him to give vigour to the whole form, it will alſo teach him to repreſent certain niceties of expreſſion, which otherwiſe are altogether beyond his reach." P. 8.

Theſe arguments in favour of the ſtudy of anatomy we think concluſive, and we recommend them to the ſerious conſideration of ſuch artiſts as may not have been ſufficiently attentive to this branch of ſcience. But the part of theſe Eſſays that treats of expreſſion, as it is more novel, will be read with moſt avidity by thoſe who are ambitious of excelling in the higher departments of art; and they are in no danger, we think, of being diſappointed in their ſearch after information. We expreſs our emotions and paſſions with ſufficient uniformity for their becoming the objects of art and reaſoning; "and though," as the author obſerves, "we cannot hope to obtain a perfect *rationale* of this curious and intereſting ſcience, ſomething certainly may be done in ſettling a criterion of juſt and true expreſſion." We ſhall ſelect, as a ſpecimen of the manner in which the author has performed this part of the work, his obſervations on the muſcles of the face in man.

"When we turn our attention to the muſcles of the human countenance, we perceive, that while the motion of the lips and noſtrils have not the ſame extenſive range as in the ſeveral claſſes of animals, there is combined in the face of man a capacity for all the variety of expreſſions which diſtinguiſh the ſeveral kinds of whoſe nature he partakes. He ſtands, as it were, between the carnivorous and graminivorous animals, or rather, it were more correct to ſay, that he partakes of the nature of both. He has the ſnarling muſcles, which we have obſerved ſo peculiarly to diſtinguiſh the carnivorous animals, while he is able to protrude the lips and uncover the inciſores. In the carnivorous animals we have ſeen, that while the muſcles that deſcend from the

the bones of the cheek and upper jaw, to raiſe the lips, are very ſtrong, the orbicular or circular fibres of the lips are very imperfect, the lip being tied down at the fore part to the gums; and that in the graminivorous animals, on the contrary, the orbicular muſcle is nearly perfect, while the elevating and depreſſing muſcles of the ſide of the mouth are deficient. But in man both theſe claſſes of muſcles are combined; the elevating and depreſſing muſcles are perfect, while the orbicular muſcle completely antagonizes them, modulating and qualifying theſe actions, and beſtowing the utmoſt perfection on the motion of the lips. The effect of this in laughter, ſmiling, and weeping ſhall be afterwards noticed.

"But beſides the muſcles analogous to thoſe of brutes, there is an intertexture of muſcles in the human countenance, which evinces a proviſion for expreſſion, quite independent of the original deſtination of thoſe muſcles that are common to him and animals. There are muſcles not only peculiar to the human countenance, but which act where it is impoſſible to conceive any other object for their exertion than that of expreſſing feeling and ſentiment. Theſe muſcles indicate emotions and ſympathies, of which the lower animals are not ſuſceptible; and, as they are peculiar to the human face; they may be conſidered as the index of mental energy, in oppoſition to mere animal expreſſion.

"The parts of the human face the moſt moveable, and the moſt expreſſive, are the inner extremity of the eyebrow and the angle of the mouth, and theſe are preciſely the parts of the face which in brutes have leaſt expreſſion; for the brutes have no eyebrows, and no power of elevating or depreſſing the angle of the mouth. It is in theſe features, therefore, that we ſhould expect to find the muſcles of expreſſion peculiar to man.

"1. The moſt remarkable of the muſcles peculiarly human is the *corrugator ſupercilii*. It ariſes from the frontal bone, near the union with the naſal bones, and is inſerted into the ſkin of the eyebrow. It knits the eyebrows with a peculiar and energetic meaning, which unaccountably, but irreſiſtibly, conveys the idea of mind and ſentiment.

"The anterior poſition of the *occipito-frontalis* muſcle is the antagoniſt of the orbicular muſcle of the eyelid. It is wanting in the animals we have already examined, and in its ſtead, fibres, more or leſs ſtrong, are found to be directly inſerted into the eyelids *.

"The motion of the features, which, next to that produced by the corrugator ſupercilii, is moſt peculiarly expreſſive of human ſenſibility and paſſion, is at the angle of the mouth; and at one time I had conceived, that the muſcle which is called

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* "The expanding muſcle of the ſkull in brutes is reflected off to the ear."

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the *ſuperbus*, and which elevates and protrudes the under lip, was peculiar to man; but I was deceived. The peculiarity of human expreſſion is in the *triangularis oris*, or *depreſſor anguli oris*, a muſcle which I have not found in any other animal, which I believe to be peculiar to the human face, and for which I have been able to aſſign no other uſe than belongs to an organ of expreſſion. It ariſes from the baſe of the lower jaw, and paſſes up to be inſerted with the converging fibres of almoſt all the muſcles on the ſide of the face, at the corner of the mouth. It produces that arching of the lip ſo expreſſive of contempt, hatred, jealouſy; and in combination with the elevator of the under lip, and the *orbicularis*, it has a larger ſhare than any other muſcle in the infinite variety of motion in the mouth, expreſſive of ſentiment.

"When we compare the diſſected muſcles of the human head with thoſe of animals, we may perceive many ſmaller diſtinctions, into a detail of which I ſhall not at preſent enter. The DEPRESSOR ALÆ NASI, the NASALIS LABRI SUPERIORIS, the deſcending fibres of the OCCIPITO-FRONTALIS, are not in the brute; and in general the more minute and faſciculated ſtructure of all the muſcles of the lips, in the face of man, indicates a decided ſuperiority in the proviſion for the motion of the features." P. 93.

Mr. Bell very modeſtly apologizes for the ſketches which accompany the text; they are, however, in moſt inſtances executed with happineſs as well as care. Yet a more direct imitation of his own ſlight drawings, we believe, would have been more ſatisfactory to artiſts, to whom a hint often expreſſes more than the moſt laboured engraving can effect. But in this form the plates could not have become ſo elegant an embelliſhment to the work, nor would they, perhaps, have been ſo acceptable to the general taſte of the public.

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ART. XI. *Strictures on the Motions made in the laſt Parliament reſpecting the Pledge which his Majeſty was under the Neceſſity of demanding from his late Miniſters; and which in theſe Motions was moſt unconſtitutionally made a Subject of Accuſation. In a Letter to the Right Hon. Lord Viſcount Howick. By John Bowles, Eſq.* 8vo. 57 pp. 2s. Stockdale, jun. 1807.

THINKING and feeling as we do on the ſubject of the late political diſpute, we could not doubt for a moment on which ſide this conſtitutional writer would be found; and

and we find him, accordingly, a powerful advocate for the cauſe which we alſo moſt cordially eſpouſe. After a very few preliminary obſervations, alluding to the Letter addreſſed by him to Mr. Whitbread on Mr. Lancaſter's Plan of Education *, the author goes immediately to the points ariſing from Mr. Brand's motion in the Houſe of Commons, and that of the Marquis of Stafford in the Houſe of Lords. The miniſters in office, he juſtly obſerves, were at "that time his Majeſty's conſtitutional adviſers, and they alone were reſponſible for the acts of the executive government. But on this occaſion his Majeſty was at iſſue with thoſe miniſters, and the queſtion was altogether a perſonal one between the Crown and its ſervants."

He treats with contempt the ſuggeſtion, that the preſent miniſters are reſponſible "for a meaſure which occurred while their predeceſſors were in office;" or, in other words, that the ſucceſſor is anſwerable for the diſmiſſion of a former miniſter; and obſerves, that this doctrine would reduce to a nullity the King's undoubted right to chooſe and diſmiſs his miniſters, and render him a mere cypher. The author admits, that there are checks of an indirect nature upon this prerogative, and alſo that if advice has, on ſuch an occaſion, been *actually* given, the party who has offered ſuch advice is reſponſible for it. His notion of miniſterial reſponſibility, that it is eſtabliſhed for the protection of the people, not of the King, is alſo, we conceive, perfectly juſt. He properly diſtinguiſhes between this and the caſes of Lord Somers and Lord Danby; as in thoſe caſes the meaſures (being acts of the executive government) could not be carried into execution without the intervention of miniſters; but the caſe under conſideration relates to a perſonal act of the King, in its nature independent of all miniſterial advice or agency whatever.

On theſe grounds the writer very ſeverely blames the attempt to criminate the Sovereign, and the arraigning at the bar of parliament of that ſacred perſonage whom the conſtitution declares to be incapable of wrong. But he more ſtrongly condemns the manner in which the charge was preferred and ſupported, by ſtating the caſe ſo as to excite falſe and injurious impreſſions of the meaſure in queſtion. From the wording of the motions, he obſerves,

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* Of which an accident has delayed our notice.

it would appear as if the pledge in queſtion had been ſuddenly required, without any previous diſcuſſion or communication, a repreſentation which he deems highly unfair and unjuſt; for the caſe (though before explained) ſhould, he contends, have been ſtated in all its circumſtances, when conſidered with reference to a perſonal act of his Majeſty.

"If," which the author deprecates, "the royal conduct was to be made the ſubject of inquiry in parliament, the Sovereign was intitled to the privilege which belongs to the meaneſt of his ſubjects, that of having the whole of his caſe brought forward at once, and with immediate reference to the inquiry." P. 16.

The author then adverts to thoſe facts, without an attention to which it is impoſſible to take a correct view of this important and intereſting tranſaction. Theſe facts are chiefly derived from the publication, intitled "Subſtance of the Speech of Lord Sidmouth," which may be conſidered as the moſt authentic and impartial ſtatement of this tranſaction that has yet appeared.

From this recital he concludes, that, "in order to have a correct notion of the pledge required, it is neceſſary to trace its connection with the tranſactions which preceded it, and more eſpecially with the cabinet minute, to which it obviouſly ſtood in the relation which the effect bears to its cauſe. Viewing it in this light," he enters into a full diſcuſſion of the ſubject, obſerving, that, ſince "it is well known that the King conſiders the claims of the Romaniſts, and indeed every attempt to repeal the Teſt Laws, as dangerous to the Eſtabliſhed Church, and conſequently incompatible with the oath which he took at his coronation, to maintain to the utmoſt of his power the Proteſtant reformed religion eſtabliſhed by law, it might reaſonably be expected that thoſe who entertain a different opinion would at leaſt have waved every attempt to force meaſures, which are repugnant to a ſenſe of religious obligation in the Royal mind. On the contrary, ſuch meaſures were perſiſted in with a pertinacity which ſeems to indicate, not only a conſciouſneſs of infallibility, but alſo an utter diſregard of the truly laudable motives and feelings by which the Sovereign is known to be actuated." P. 22.

Premiſing theſe remarks, the author goes at large into the ſubject of further conceſſions to the Romaniſts, and maintains, that

"Every freſh conceſſion will be attended with freſh danger to the national church. The Teſt Laws," he juſtly obſerves, "are founded on the principle, that the power of the State cannot, conſiſtently with the ſafety of its Eſtabliſhed Church,

be entruſted to perſons who are not members of that eſtabliſhment. This principle," he aſſerts, "is the only one upon which any effectual protection can be afforded to an eſtabliſhed church: it is the true and only bond of alliance between church and ſtate;" and he adds, with great truth, "even thoſe ſects which are moſt clamorous for its ſacrifice, whether Romiſh or Proteſtant, adhered to it invariably when they were in power, and with a rigour which forms a contraſt to the mild ſpirit of the exiſting church." P. 26.

In ſupport of this principle, the anſwer of King William and Queen Mary (before their acceſſion to the throne) to an application made to them by King James the Second for their conſent to a repeal of the Teſt Laws, is ſtated and relied on. The author conſiders thoſe laws as ſo eſſential to the ſecurity of our Proteſtant Eſtabliſhed Church, that they cannot be repealed without a violation of fundamental principles, and that the coronation oath binds the conſcience of the King to refuſe his conſent to the repeal of them. He deems the obligation of that oath to be binding not only upon the Sovereign, but upon Parliament as his conſtitutional adviſer in all matters of legiſlation. The Acts of Union between England and Scotland, and between Great Britain and Ireland, conſtitute (the author further argues) an additional and ſeemingly impregnable bulwark to the Eſtabliſhed Church; and he remarks on the inconſiſtency of the legiſlature in profeſſing, in the latter inſtance, "ſo much ſolicitude for the perpetual maintenance of the Proteſtant Epiſcopal Church in Ireland, when, by progreſſive conceſſions to the Romaniſts, it had ſo nearly given up the bulwarks of that eſtabliſhment." Theſe conceſſions, he obſerves, have not prevented the inteſtine convulſions by which that kingdom has, of late years, been ſo much agitated, and ſhow the miſchief of that ſhort-ſighted policy which ſacrifices *principle* to *expediency*. On this ſubject he aſks this very pertinent queſtion:

"What would have been ſaid if the Romaniſts of Ireland, when firſt they demanded any thing beyond mere toleration, had intimated the remoteſt poſſibility of their requeſts being ever carried to the extent of their * laſt petition;" but at that and even a ſubſequent period, they poſitively diſavowed all claim to what they call emancipation, and confined their ultimate claims

* Preſented 25 March, 1805.

to

to "*an admiſſion to the profeſſion and practice of the law—a capacity to ſerve on country magiſtracies—a right to be ſummoned and ſerve on juries*—and *the right of voting, in counties only, for* PROTESTANT *members of parliament.*" "Where," the author aſks, "are the profeſſions of moderation ſo obvious on the face of the above reſolution? What is become of that ſtudious renunciation of all claim to emancipation? Theſe queſtions," he ſubjoins, "find their anſwer in the petition of 1805, where full and complete emancipation (as it is termed) ſtands confeſſed as the only relief which can ſatisfy the expectations or conciliate the minds of the petitioners."

From this ſtriking circumſtance it is, with great probability, inferred, that, "even this demand is not the boundary of their views;" and that, when they are admitted to a full participation of power, they may uſe that power to the prejudice of the Church, and in oppoſition to that proteſtant aſcendancy which is naturally the grand object of their jealouſy." Their aſſurances to the contrary are not more poſitive than thoſe, before alluded to, in 1795. The ſeries of conceſſions, made for the expreſs purpoſe of conciliation; has, the author remarks, "led to demands which thoſe by whom they are now advanced thought proper, but a few years ago, moſt formally to diſclaim all intentions of bringing forward." P. 39.

Thence he argues, that the conceſſions ſhould never have gone beyond the ſtrict line of toleration, and that nothing will tend ſo much to conciliate our fellow-ſubjects of the Roman Catholic perſuaſion in Ireland as to convince them, that they have nothing more to expect in the way of conceſſion. If they are not ſatisfied with what they enjoy, it is prepoſterous to expect that the removal of the few remaining reſtrictions will ſatisfy them, or indeed that any thing will produce that effect, ſhort of the eſtabliſhment of their own religion.

The Britiſh Conſtitution, he further contends, does not, as ſeems to be preſumed, beſtow on all deſcriptions of perſons an equal right of admiſſibility to power and office. It takes eſpecial care to prevent ſuch an equality by requiring certain qualifications upon a principle of *excluſion*, in order that no perſons may be admitted to ſituations of truſt and confidence but thoſe who may be ſafely intruſted with the power and influence attached to them. It proceeds upon the ſuppoſition, that offices are beſtowed for the benefit of the community, rather than of the individuals who are to fill them. Therefore it is, that the Teſt Laws require conformity with the Eſtabliſhed Church by way of qualification for offices of power and truſt. This argument is preſſed with

with conſiderable force, in order to prove, that the meaſure in queſtion, if carried into effect, could not fail to have made a practicable breach in the bulwarks of the church.

That the propoſed innovation ſhould have been attempted, after the communications which had paſſed between the King and his miniſters on the ſubject, and the Royal will thereupon had been declared, muſt (it is obſerved) have highly increaſed the alarm which his Majeſty felt at the introduction of ſuch a meaſure. What then muſt have been the effect on his mind of that cabinet minute, by which he was given to underſtand that he would never, while he employed his preſent ſervants, be ſecure from ſimilar applications? The attempt of the projected repetition, of which he had received ſuch formal notice, might be repeated at a time when he might not have vigour of mind ſufficient to be able to make another ſtand, and he might, in ſpite of himſelf, be drawn into a breach of thoſe engagements which are neareſt his heart. To diſmiſs his miniſters, or require ſuch a pledge as ſhould counteract and controul that cabinet minute, was the only alternative which then remained to his Majeſty. He adopted the milder expedient. The exaction of ſuch a pledge, under ſuch circumſtances, was therefore truly an act of grace and favour.

Laſtly, the author adverts to the doctrine aſſerted by the late miniſters, that it is contrary to the duty of miniſters to reſtrain themſelves by *any* pledge, expreſſed or implied, from giving his Majeſty ſuch advice as circumſtances may, in their judgment, render neceſſary. This doctrine he aſſerts to be a groſs and dangerous fallacy, ſince miniſters are free to give ſuch advice only as is compatible with the fundamental principles of the conſtitution; they are *ipſo facto* reſtrained by *implied* pledges never to counſel a violation of thoſe principles. But the motions in parliament cannot be underſtood with this reſtriction. They contained an *unequivocal* declaration againſt giving *any* pledge, expreſſed or implied. If the late miniſters thought they could not be reſtrained by any pledge "from adviſing the King to break his coronation oath, or to violate principles which had been conſecrated by the Revolution, they could do no otherwiſe than decline the pledge required of them. But the author complains "that the perſonal act of the King, in demanding ſuch a pledge, has been made a ſubject of accuſation in parliament."

O Such

Such is the ſubſtance of this able tract, and ſuch are the doctrines maintained by its loyal and ſpirited author. If we do not accede to all his expreſſions, we think his zeal nevertheleſs laudable, and his principles conſtitutional and juſt.

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ART. XII. *The Exodiad, a Poem. By the Authors of Calvary and Richard the Firſt.* 4to. 224 pp. 15s. Lackington and Co. 1807.

IT may be obſerved that the authors of this work, and Mr. Sotheby, the able writer of Saul, which appeared, we believe, on the ſame day, equally avoid the name of EPIC POEM. The advertiſement for the republiſhed Calvary alſo, we perceive, ſtyles it a popular, ſacred poem. There is ſome reaſon for this care. The poems which have been admitted by the general ſuffrage of mankind, as legitimate epics, are ſo very few in number, that, for an author to announce his own poem as epic might appear like arrogance. As if he ſhould ſay, "here is a poem entitled to rank with the Iliad and Æneid, and to claim the general veneration, as one of the moſt ſublime productions of human genius." Such an intimation it would not be prudent to give, even in the moſt covert manner; the perverſeneſs of mankind, if not their judgment, would be certain to repay it with cenſure; and a production which appeared to arrogate too much, would undoubtedly be allowed too little merit. A kind of prejudice has in fact ariſen againſt modern epic poems, on this very ground; and the world has been diſguſted to ſee, ſometimes, even the avowed production of a few weeks attempted to be placed on the ſhelf with Homer and Milton. Yet it would be a real evil if the faſtidiouſneſs of readers ſhould deprive us of all poems in this ſtyle and form, except the very few that could poſſibly be laboured to the utmoſt perfection of compoſition; and we are happy to welcome poems in which the heroic narration is employed, leaving it to the ſlow but certain deciſion of time, whether they ſhall deſerve the name of EPIC, ſo as to rank with thoſe which ſtand higheſt; or belong to the larger claſs, which poſſeſſes ſome of the properties, but not all the perfections of thoſe ſelect productions. As the title of GREAT cannot be irreverſibly affixed to the name of a prince, except by poſterity, ſo alſo muſt the ſtyle of EPIC, given to a poem, wait for the ſame deciſion.

The

The poem now before us, underſtood to be the half of what is intended, comes forward with unuſual claims to attention. It forms a new inſtance of poetical co-partnerſhip, and the partners are no leſs than the authors of Calvary, and Richard the Firſt; that is, as all the world knows, Mr. Cumberland and Sir J. B. Burges. How capable either of theſe is of producing a narrative poem of diſtinguiſhed merit, the reference to their former poems abundantly atteſts: the only queſtion is, how they could with advantage unite their powers in writing and completing one compoſition. Yet the queſtion is of no great conſequence; for if the fact be that an able work is produced, the preciſe mode of its formation is of little concern to the public, further than as a matter of liberal curioſity. We underſtand, however, that, having agreed upon the general outline of their plan, each poet ſeparately laboured ſuch parts of the compoſition as he felt moſt inclined to undertake, and when a certain quantity was produced, each read and corrected the work of the other, with as much freedom as if it had been his own, and doubtleſs with more critical impartiality; and alterations were gradually interwoven to ſuch an amount, that it became difficult, in many parts, for either to point out what belonged to him and what to his colleague. The final connectives and finiſhings of the narration might eaſily be ſupplied afterwards. Such a proceſs, ſteadily purſued, promiſes a very favourable reſult; as it ſeems calculated to give full and ſeparate exerciſe both to the genius and the judgment of two eminent poets;—each writing with all his powers as an original author, and then correcting with all his ſkill, not only as a critic, but as a critic deeply intereſted to remove or amend whatever he thought faulty or imperfect.—It is alſo an extraordinary proof of friendſhip and good temper; diſmiſſing all that jealouſy for which poets have often been ſo remarkable, to co-operate in one work, which, while it proved the powers of both, could not give to either that diſtinct and ſeparate fame, which is uſually the object of ambition. The reſult, ſo far as it is now before us, is in our opinion very favourable to the experiment.

The ſubject is, as the name denotes, what is uſually ſtyled the EXODUS, that is, the departure of Iſrael from Egypt; and as the whole texture of the hiſtory is miraculous, it requires very little addition of that ornament which has been called machinery, and which has uſually been thought neceſſary to a poem of the epic claſs. The poem is ſtrictly hiſtorical, as it proceeds chiefly in the natural order of the

events, commencing from the miraculous paſſage of the Red Sea, which is ſuppoſed to have taken place immediately before the opening of the work. The ſcene which enſued is thus preſented to the reader, after the uſual form of exordium.

" Now to the deſert from the Red Sea ſhore
Th' emancipated armies of the Lord,
Safe from purſuit, had paſs'd; there ſtopp'd and turn'd,
And lo! what late was land had now become
A trackleſs waſte of waters, whelming down
With hideous roar into the boiling gulph.
There as they ſtood in contemplation rapt
Of the tremendous ſcene, whilſt every wave,
That furg'd upon the beach, aloud proclaim'd
The witneſt miracle, their conſcious hearts
Now gave the praiſe to God; for all had paſs'd
Through the diſparted ſea, to them a wall,
To harden'd Pharaoh an impending pile
Of cataracts, in whoſe profound abyſs
He and his thouſands were for ever ſunk,
Save what the indignant billows toſs'd on ſhore
From wreck of chariots, ſpears and glittering arms;
Memorials of that pomp and proud array,
Wherein of late confiding they aſpir'd
To ſnatch a victory in deſpight of Heav'n,
And thoſe portentous ſigns ſo oft diſplay'd
Of an approaching vengeance, now complete." P. 2.

This is a fine picture vigorouſly repreſented; but would perhaps have ſtill more vigour if broken into two ſentences. We might, perhaps, ſucceſsfully amuſe our readers, and make a ſhow, at leaſt, of ſagacity, if we were to attempt to diſtinguiſh what the united poets have endeavoured to diſguiſe, the parts aſſignable to each. Thus the following paſſage early in the firſt book is ſtrongly marked by the hand of Sir James Burges. Deſcribing the hymn of Miriam he ſays:

" Aloft ſhe rear'd
Her well-brac'd cymbal; at the ſight whereof
The hum of voices and the claſh of ſpears
Ceas'd, and the whole aſſembled army ſtood,
As if ſpell-ſtricken, motionleſs as death.
High-rais'd above the choir, with out-ſpread hand
Prepar'd to ſtrike, the mighty miſtreſs ſtood:
When as the loud preluſive note was heard,
(Signal to all her train, that now began
The ſacred harmony) forth burſt at once
Their ſwelling voices, tunable, but loud

As

As thunder, rolling o'er the desert plain
To the horizon, where the distant rocks
Echo'd Jehovah's name; nor was the dance,
(Then holy deem'd, now sensual and impure)
Idle the whilst, but still with measur'd step
Accordant to the strain, the graceful band
Of damsels mov'd along the army's front:
There onward as they pass'd from tribe to tribe,
Loud was the shout, and glittering-bright the flash
Of spears and swords high-waving, till at length
The distant sounds, no more distinctly heard,
At intervals arose, then died away,
And deep impressive silence reign'd around.
" So when the night's dominion mild prevails,
Some watchful shepherd, as he tends his flock
On the broad summit of the grassy downs,
That overhang the ocean, far beneath
Surveys the ebbing tide, and marks the waves,
As silver'd by the moon's pale beam they roll
Upon the pebbly shore; each, as it heaves,
In due succession tow'rds the deep retires,
Breaking with lessen'd force upon the beach,
Till, as they tend to their remoter bound,
Their murm'rings scarcely strike his list'ning ear;
He, wrapt in pensiveness and thought profound,
Feels o'er his soul a solemn awe transfus'd." P. 9.

The musical ideas in the descriptive part, and the local images in the very fine and appropriate simile, appear to us to point out, beyond a doubt, the author of the passage. What we next cite we should give, for reasons not so obvious, to Mr. Cumberland.

" Before them lay
A hideous and interminable wild,
How far unlike to those luxuriant plains,
O'er which the Nile majestically pours
His fertilizing flood. There, when he ebbs,
Propitious harvests crown the liberal year:
The luscious grape hangs clust'ring from the vine,
And flocks and herds unnumber'd graze his banks:
There all was plenty, here on every side
Gaunt Famine star'd; bare in the scorching sun
Parcht Nature panted; no luxuriant grove
Spread out its hospitable shade, no dew,
No fount irriguous through the channel'd soil
Offer'd one drop to slake the burning thirst
Of the spent traveller; to th' utmost verge
Of the horizon, far as eye could reach,
All seem'd one level sheet of parching sand,
Save where at intervals the eddying winds

Had

Had pil'd it into hills, pregnant with death,
When the next ſweeping blaſt might tear them up
In ſuffocating clouds: here might be ſeen
The ſolitary oſtrich, pilgrim-like,
Pacing the dreary waſte, her neſt bequeath'd,
Erratic bird, to the life-giving ſun:
Here if the ſpilth of blood from man or beaſt
Tainted the air, the vulture hovering high
Fann'd her reſounding wings, and with loud ſcreams
Call'd her rapacious brood to ſhare the feaſt:
In every blaſt the voice of death was heard;
The gaunt wolf's howl, the ſhrill hyæna's cry,
And ſavage growlings of the hungry pard." P. 11.

We ſhall not, however, purſue this mode of conjecture, which would lead us much too far in our remarks; without giving, after all, a ſatisfactory view of the poem, as a compoſition. One thing evident is, that the paſſages here cited are both of high poetical merit, and ſuch no poet, however eminent, could be offended at having aſcribed to him. They may ſerve alſo nearly as ſufficient ſpecimens of the work, on which, therefore, our remaining obſervations may be more general.

In the four books here publiſhed, the narrative is continued to the arrival of the Iſraelites at Kadeſh-barnea, and the election of the twelve ſpies who were to be ſent into the Holy Land. The chief events here related are the murmuring at the waters of Marah, the giving of manna, the victory over Amalek, and the delivery of the ten commandments at Mount Sinai. The uniformity of an unbroken narrative is chiefly prevented by the diſcontent, ſoliloquies, and harangues of Korah and his partizans; and the only attempt at artificial machinery is, in the appearance of a dæmon to that rebel, cauſing him to devote himſelf to Chemos, at the cloſe of the fourth book. It is very finely conceived and written. The only interruption to the regular courſe of the hiſtory is, the relation of the viſion of the burning buſh, given by Moſes in a ſpeech; the dignified ſimplicity of which is as remarkable as any thing we have ſeen in the poem. It ſeems as if the account could not be delivered in plainer terms, and yet the harmony and elevation of poetry are never wanting. Throughout theſe books we find the diction, in general, admirably adapted to the ſubject: grand and magnificent when the images demand it; in the ſpeeches, ſuited to the character of the ſpeakers; and, in parts which do not properly admit of ornament, elegantly ſimple. It is not often that the poets fall into a ſtyle which

which can be called proſaic, though a few inſtances might be found.

It would have been more judicious, in our opinion, if they had not attempted to recite the ten commandments. The mode of delivery might have been deſcribed, and the ſubſtance of them told in very general terms; but, when they were to be verſified, a dilemma was unavoidable. As the words of God, to dreſs them up in ornament would have been improper; yet to recite them in terms at all approaching to the original would be to repeat what every reader could anticipate. Milton himſelf fell into a ſimilar dilemma, when he introduced (what he ought ſurely to have avoided) God the Father and Chriſt diſcourſing together. His piety told him that he ought to attribute to ſuch ſpeakers as little as poſſible, except the words of ſcripture; but in weaving them together it was impoſſible even for him to preſerve the character of poetry. The recited commandments in this work have occaſionally both faults; they are in parts too ornamented, and in parts too ſimple. To inſtance in the firſt commandment:

> "I am the Lord thy God, which brought thee out,
> And from the houſe of bondage ſet thee free:
> Other than me no God ſhalt thou confeſs." P. 172.

Here the two firſt lines are almoſt exactly in the words of our verſion, while the inverted order of the ſentence in the third line gives a ſtiffneſs entirely inconſiſtent with the ſimplicity of the preceding. Wiſhing well to the work, from its various merits, we hope that the poets will contrive hereafter to ſubſtitute a very general ſummary, in the place of this recital.

Other blemiſhes which we have obſerved in our peruſal are very few, and compared with the various beauties of the poem, perfectly trifling*. In page 138 we obſerve an accidental rhyme, which proves only how naturally our language falls into ſuch coincidences.

> "Thus in unſtudied phraſe, diſtinct and brief,
> The holy ſtranger to the army's chief
> Detailed his errand."

Here and there we might point out a word to which we object, or uſed in a ſenſe not quite legitimate. But theſe

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* As *dalliance* for delaying, page 88. "The whilſt" is too often repeated in the ſenſe of, in the mean time.

minute faults, as they will vaniſh of courſe on a future reviſion, deſerve not to be brought forward to particular notice at preſent: nor are they many in their whole amount were they all collected.

Much might be diſputed concerning the fitneſs or unfitneſs of the ſubject for the foundation of ſuch a poem. It has even been held that regular narrative, in the form of hiſtory, is not conſiſtent with the epic ſtyle. But theſe queſtions, as the name of epic is not aſſumed, may well be waved: and, in our opinion, if a rich and attractive compoſition be produced, it is of little conſequence in what exact claſs it ſhould be placed. Call it an hiſtorical poem, and who ſhall ſay that an hiſtorical poem may not be a production of tranſcendent merit?

We ſhall lay before our readers one more ſpecimen, from the only feigned miracle in this book, becauſe it appears to us to be conducted with admirable ſkill and ſpirit:

" Thus as he rav'd blaſpheming he perceiv'd
A vaporous light of pale and livid hue,
Deſcending from the mountain, till at length
Alighting on his path, it led him on
To a rude altar, chiſſel'd from the rock,
And, reſting there, diſcover'd to his view
This writing, deep engrav'd upon the ſtone—
" To Chemos, lord and light of all the earth,
Eſau, when journeying from Beer-ſheba, built
This altar. Hither let the wretched fly,
Approach and be at peace! So Chemos wills."—
Pondering the wond'rous legend Korah ſtood,
When from behind the altar there aroſe
What ſeem'd a cloud, but more than cloud condenſe,
Though inſubſtantial; formleſs, undefin'd;
Trembling he gaz'd, and whilſt he gaz'd, behold!
The pillar'd miſt diſſolving took the ſhape
And human features of an ancient man,
White bearded to the girdle: tall it ſtood,
And o'er its mantled ſhoulders ſeem'd to wear
A lion's ſhagged hide; whilſt as it roſe,
The flame, that heretofore had faintly play'd
About the altar, brighten'd and became
Intenſe and fiery red—Rooted with fear,
Depriv'd of ſpeech and motion, Korah ſtood,
And thus at length the ghaſtly viſion ſpake."— P. 215.

We ſhall expect with pleaſure the concluſion of this animated poem; which, among its various merits, has that of placing in a very ſtriking point of view, an eminently important

portant portion of the ſacred hiſtory. Nor do we ſuppoſe that we ſhall be long kept in ſuſpenſe. The united poets are both rapid as well as able writers; and, as they mutually reviſe each other, they may be in part exempted from the rule of laying by their compoſitions, which is uſually neceſſary to qualify poets for correcting their own works.

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# BRITISH CATALOGUE.

## POETRY.

ART. 13. *The Birds of Scotland, with other Poems. By James Grahame.* 12mo. 248 pp. 7s. Blackwood, Edinburgh; Longman and Co. 1806.

We preſume that this author is the ſame whom ſome time ago* we praiſed for his poem on the Sabbath. A ſlight difference in the letters of the name forms, we believe, no obſtacle to this conjecture, Grahame and Grahme, being in the North entirely equivalent. This author is one of thoſe whoſe pictures from nature are always valuable, as being the reſult of original and accurate obſervation. The poem which gives a title to the volume, and occupies the larger part of it, "the Birds of Scotland," is particularly eminent in this reſpect. We ſhall take as an example the author's deſcription of the Moor-fowl, Red-game, or grouſe, which he calls the Gorcock.

"With earlieſt ſpring, while yet in mountain cleughs †,
Lingers the frozen wreath, when yeanling lambs,
Upon the little heath-encircled patch,
Of ſmootheſt ſward, totter,—the GORCOCK's call
Is heard from out the miſt, high on the hill;
But not 'till when the tiny heather bud
Appears, are ſtruck the ſpring-time leagues of love.
Remote from ſhepherd's hut, or trampled fold,
The new-join'd pair their lowly manſion pitch,
Perhaps beneath the juniper's rough ſhoots;
Or caſtled on ſome plat of tufted heath,
Surrounded by a narrow, ſuble moat
Of ſwampy moſs. Within the fabric rude,

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* Vol. xxvi. P. 73. † Clefts or receſſes.

Or e'er the new moon waxes to the full,
Th' aſſiduous dam eight ſpotted ſpheroids ſees
And feels beneath her heart, fluttering with joy.
Nor long ſhe ſits, till with redoubled joy,
Around her ſhe beholds an active brood,
Run to and fro, or through her covering wings
Their downy heads look out; and much ſhe loves
To pluck the heather crops, not for herſelf,
But for their little bills. Thus by degrees,
She teaches them to find the food which God
Has ſpread for them, amid the deſert wild
And ſeeming barrenneſs. Now they aſſay
Their full-plumed wings, and whirring ſpurn the ground;
But ſoon alight, faſt by yon moſs-grown cairn,
Round which the berries blae* (a beauteous tint
Of purple, deeper dyed with darkeſt blue)
Lurk mid the ſmall round leaves. Enjoy the hour,
While yet ye may, ye unoffending flock!
For not far diſtant now the bloody morn,
When man's protection, ſelfiſhly beſtowed,
Shall be withdrawn, and murder roam at will." P. 14.

The deſcription of the ſequeſtered ſpot which the author would ſelect for a dwelling, (p. 59.) is truly poetical; and whereſoever he deſcribes nature he ſucceeds. Hiſtorical and epic deſcription do not appear to be equally ſuited to his genius; conſequently the ſhort poems which he calls "Biblical Pictures," are very inferior to his Birds. In "the Rural Calendar" he is again in his element. If he imitates Thompſon, and ſometimes, in the firſt poem, and in this reminds us of Mr. Giſborne's beautiful "Walks in a Foreſt," he follows them like a man of a congenial mind, not like a ſervile copyiſt.

A few ſhort poems, of ſome merit, and a collection of notes, chiefly illuſtrative of the firſt poem, and neceſſary to its illuſtration, on account of the phyſical and hiſtorical facts alluded to, conclude the volume; which certainly entitles the author to a reſpectable place among deſcriptive poets.

ART. 14. *A Collection of Songs, Moral, Sentimental, Inſtructive, and amuſing, ſelected and reviſed by the Rev. James Plumptre, M. A. Fellow of Clare Hall.* 2 Vols. 12mo. Price 14s. Rivingtons. 1806.

It is impoſſible not to approve of the ſpirit and the principle, as well as the taſte and the judgment which ſuggeſted this collection of ſongs. We have lamented, and we do conſtantly lament,

* A deep purpliſh blue, deſcribed in the annexed parentheſis. *Rev.*

with

with the ingenious and amiable Editor, that the firſt muſical liſpings of our daughters ſhould be amorous and not unfrequently indelicate ditties, and thoſe of our young men, either enervating or ſomething worſe. Nevertheleſs, there is danger in the other extreme, and while we are diſguſted with profligacy, we are not without alarm from fanaticiſm, and from a miſdirected enthuſiaſm. We cannot help thinking that Mr. Plumptre carries the matter ſomewhat too far. We do not ſee either with Mrs. More, whom we highly reſpect both for her talents and her virtues, or with the Editor, that ſuch ſongs as that beginning with,

"Since life is no more than a paſſage at beſt,
Let us ſtrew the way over with flowers,"

Or that other beginning with

"A plague on thoſe muſty old lubbers,
Who teach us to faſt and to think,"

Need be forced to bear the harſh conſtruction which is put upon them. Nor do we ſee why ſuch a chorus as derry down, tol de rol, &c. &c. ſhould be ſtigmatized merely as an apology for noiſe and riot. We would encourage harmleſs mirth, and even for us, catches, of which this author does not much approve, when well ſung, have many recommendations. But, as we ſaid above, we entirely approve of the principle which induced this collection, and reprobate all thoſe ſongs, however popular or however recommended by their compoſition or muſic, which offend delicacy, or the ſtricteſt propriety. Every reader of poetry will be pleaſed with Mr. Plumptre's collection, and be certain of finding in theſe two volumes all the beſt ſongs in our language, except ſome perhaps from the pen of Mr. Dibdin, which, in due regard to that gentleman's literary property, he has omitted to introduce. The following is a ſpecimen and a very honourable one of the author's own talents in this line.

THE RICH AND THE POOR.

I.

There's a difference, moſt ſure,
'Twixt the rich man and the poor,
And I'll tell you the reaſon why,
The rich man has more cares,
The more weighty his affairs,
Nor is half ſo happy as I.

CHORUS.

Tho' we toil and we labour hard, hard, hard,
The bread that is honeſt is beſt,
With wife and with children our pittance is ſhar'd,
Enough is as good as a feaſt.

II.

The rich man he may feaſt,
Till he hurt his health at leaſt,
In all ſorts of riot engage,
But how coſtly ſoe'er
His good living and his fare,
Thirſt and hunger he can but aſſuage.
Chorus, &c.

III.

He may lay himſelf down,
On a bed of fine down,
But never his eye-lids may cloſe,
The poor and healthy clown,
Who has plow'd and who has ſown,
On his bed of ſweet ſtraw finds repoſe.
Chorus, &c.

IV.

And perchance if his coat,
Should be finer I wot,
Or be garniſhed with ſilver and gold,
From the rain and the wind,
Coarſe cloth will yet befriend,
And keep out the rough winter's cold.
Chorus, &c.

V.

His riches, 'tis confeſt,
Well us'd will make him bleſt,
As they bleſſings to others ſhall prove,
But the poor man's little hoard,
Its mites may yet afford,
And as great be his labour of love.
Chorus, &c.

ART. 15. *Miſcellaneous Poetry. By the Hon. W. Herbert.* Cr. 8vo. 2 Vols. 16s. Longman and Co. 1806.

A conſiderable part of the preſent volumes has, if we miſtake not, been examined by us before *. We doubt even whether any part of them is now newly printed, except the ſecond part of the ſelect Icelandic poetry, conſiſting of 80 pages, at the end of the ſecond volume. It may ſuffice, therefore, to give a ſpecimen from this part, and to ſay that the tranſlations here given by Mr. Herbert are executed with no leſs ſpirit, and elegance than thoſe which he before publiſhed. The ſong of Harold the Bold is well known in Maſon's tranſlation, and the very pleaſing glee formed upon it by Dr. Callcott. Mr. H. gives a new verſion, the dif-

* See Vol. xxv. p. 138. and xxvi. 198.

ferenc

ferences of which he juſtifies by ſubjoining the original with a literal tranſlation in proſe. A few ſtanzas from this will ſhow the ſtyle in which it is now rendered.

" My bark around Sicilia ſail'd;
Then were we gallant, proud, and ſtrong:
The winged ſhip by youths impell'd,
Skimm'd (as we hoped) the waves along.
My proweſs, friend in martial field,
Like fruit to maiden fair ſhall yield!
With golden ring in Ruſſia's land,
To me the Virgin plights her hand.

Fierce was the fight on Trondhiem's heath;
I ſaw her ſons to battle move;
Though few, upon that field of death,
Long, long, our deſperate warriors ſtrove.
Young from my king, in battle ſlain,
I parted on that bloody plain.
With golden ring, &c.

With vigorous arms the pump we plied,
Sixteen (no more) my dauntleſs crew,
And high and furious wax'd the tide,
O'er the deep bark its billows flew.
My proweſs, tried in an hour of need,
Alike with maiden fair ſhall ſpeed.
With golden ring, &c.

Eight feats I ken; the ſportive game,
The war array, the fabrile art;
With fearleſs breaſt the waves I ſtem;
I preſs the ſteed; I caſt the dart;
O'er ice on ſlippery ſkates I glide;
My dext'rous oar defies the tide.
With golden ring in Ruſſia's land,
To me the Virgin plights her hand."
P. 50.

The more literal verſion here given preſerves more of the peculiar manners of the people, among whom it was produced. The additional poems in this part of the work are ſix, which are copiouſly and ſucceſsfully illuſtrated by notes. The two volumes in their preſent form, are elegant and attractive, particularly to the lovers of national poetry.

ART. 16. *Tales in Verſe; critical, ſatirical, and humourous. By Thomas Holcroft.* 2 Vols. 12mo. 8s. Symonds. 1806.

There is a claſs of authors who are as naturally enemies to reviewers, as certain delinquents are to juſtices and judges; becauſe they have always more to fear than to hope from them. To this claſs decidedly belongs the author of theſe tales, who has attempted al-

moſt every branch of literature, and ſeldom, we believe, obtained, aſſuredly never deſerved, much commendation from reviewers of any deſcription. Theſe volumes accordingly open with a tale intended to be very ſevere againſt the offending critics; and in various other paſſages ſimilar attempts are made. Yet the author knows how to affect, at leaſt, a proper feeling on this ſubject; and we will do him the kindneſs, to quote the lines upon it, which are the beſt, both in ſentiment and expreſſion, that we have ſeen in the book.

> " Nor think I aim inquiry to repel:
> 'Tis good, 'tis juſt, if man would men excel.
> A ſound and liberal critic, frank and chaſte,
> Who makes no ſlip of ſenſe, of words no waſte;
> Who gives no mawkiſh praiſe, no wanton thruſt,
> But, if ſevere, is well inform'd and juſt;
> Speaks from a love of excellence, and knows
> No motive but which from that paſſion flows;
> Nor favour courts; nor worſhips golden calf;
> Nor tickles Folly's ear, to make her laugh;
> Nor uſes means unworthy his high art;
> Gifted with head well ſtor'd, and honeſt heart;
> That critic I'll intreat vengeance to wreak
> On me, *whene'er I'm tedious, falſe, or weak:*
> That critic, oh, may he but deign to condeſcend!
> Shall be my judge, my guide, my everlaſting friend."
>
> Vol. i. P. 19.

Now this is all pretence; and if any ſagacious critic in the world were to take the author at his word, he would preſently fill a volume in pointing out what is *tedious*, *falſe*, or *weak* in theſe two duodecimos. The very lines which we have quoted as the beſt have, in fact, all theſe qualities; they are *tedious* from want of point and energy; *falſe* in ſentiment, becauſe the author certainly would not be grateful for the chaſtiſement he thus raſhly invites; and *weak* from bad conſtruction, witneſs more particularly the 2d and 8th lines, and all the four laſt.

The tales, 13 in number, are all in the rambling meaſure and ſtyle of Peter Pindar; and the author appears to be ſo perfectly complacent with himſelf, as to ſet down every thing that comes into his head. Nothing is too familiar or unpoetical to be admitted. For inſtance,

> " This know
> I'll try
> To tell
> A few:
> And ſo
> Good bye,
> Farewell,
> Adieu." P. 123.

What

What would his pattern critic make of this? And when will authors be perſuaded that what is too eaſy to write, is generally too difficult to read? Even ſucceſsful buffoons are uſually forgotten very ſpeedily, but where one ſucceeds, hundreds attempt in vain to excite a laugh.

## NOVELS.

ART. 17. *The Benevolent Monk; or, the Caſtle of Olalla, a Romance. By Theodore Melville, Eſq. Author of the White Knight, or the Monaſtery of Mourne.* In 3 Vols. 12mo.

Of the White Knight we confeſs ourſelves ignorant, but we cannot help expreſſing our earneſt wiſh that there were not half ſo many knights errant in the profeſſion of romance writing, who ride tilting againſt all common ſenſe. This romance, or rather this combination of romances, will highly delight thoſe who like to read of foreſts, caverns, dungeons, hairbreadth ſcapes, miraculous meetings, cataſtrophes, and ſuch like. We toiled through it as a painful act of duty, and were heartily glad when the captives were reſtored from Barbary, nobody knows how, and united Spaniſh, Africans, Germans, Iriſh, &c. very comfortably and very happily in Spain. The prettieſt thing in the work, is an ode to the Virgin, ſung by the heroine of the piece, the melody of which fixed in perpetual chains Baron de Falconberg the hero.

ART. 18. *Helen; or, Domeſtic Occurrences, a Tale.* 2 Vols. 8vo. Bent. 7s. 1807.

This tale, though not enlivened by any extraordinary invention, or diverſified by much ingenuity of contrivance, is both well written and well told. It is very ſuperior to the greater part of the namby pamby novels which crowd upon us in countleſs multitudes, and from the long and reſpectable catalogue of names prefixed to it as ſubſcribers, we apprehend its publication was to ſerve ſome meritorious perſon. The ſpirit and the ſentiments with which the work is compoſed, merit approbation and patronage.

ART. 19. *The Soldier's Family; or, Guardian Genii, a Romance. By Anne Ormſby, Author of Memoirs of a Family in Swiſſerland.* 4 Vols. 12mo. 1s. 6d. Croſby. 1807.

It cannot be ſaid of this performance that it wants either invention or incident, there is an abundant variety of both. How far the accuracy of oriental manners is preſerved, by repreſenting a nabob acknowledging to his ſubjects that he was a convert to Chriſtianity, and his afterwards marrying an Engliſh lady, the

reader muſt determine according to his information on ſuch ſubjects. It is certainly a little daring even for a romance. There is one part, however, to which we muſt give our moſt unequivocal approbation; the excellent ſentiments which are inculcated and the pious leſſons of reſignation and fortitude with which the whole narrative is dignified. Indeed every chapter commences with ſome didactic and moral axiom, which is illuſtrated by correſponding facts, and the concluſion of every portion is characterized by ſome ſuch excellent apophthegm as this which follows:

"To merit fame is ſufficient, ſince human actions ſhould have an object in view ſuperior to worldly honour; for celebrity ſhould be outweighed in a Chriſtian's mind by the ſmall ſtill voice of approving conſcience; and as religious obedience ſhould be the true motive to the performance of our duty, the humble hope of rendering ourſelves, by this ardent deſire, acceptable in the ſight of the Divinity, ſhould ſuperſede the wiſh of mortal praiſe."

## POLITICS.

ART. 20. *A Letter, ſtating the Connection which Preſbyterians, Diſſenters, and Catholics, had with the recent Event, which has agitated, and ſtill agitates the Britiſh Empire. To which are added, Lord Grenville's Letter to Dr. Gaſkin, and Scævola's Letter, containing moſt important Facts reſpecting the Catholic Claims.* 8vo. 47 pp. To be had of all the Bookſellers.

ART. 21. *Letters on the late Catholic Bill, and the Diſcuſſions to which it has given riſe. Addreſſed to the Britiſh Proteſtants, and chiefly Preſbyterians in Scotland. By a Scots Preſbyterian.* 8vo. 25 pp. Ogle. 1807.

A more miſchievous tract than the former of theſe we have ſeldom ſeen. Its object is indiſputably to excite mutual jealouſies, and to provoke acrimonious controverſies between the eſtabliſhed churches of England and Scotland, whether with the hope of ſeeing them work each other's ruin, is known probably to the writer, and certainly to the Searcher of Hearts.

The author of the ſecond letter, (for there is yet before us only the firſt of a ſeries of letters, which are promiſed) writes with a very different ſpirit; and though he incidentally mentions with approbation ſome things of inferior importance, concerning which we cannot think exactly as he does, his intention is obviouſly to promote peace and harmony through the whole empire. We need not therefore add that he ſtates with fairneſs the queſtion which he diſcuſſes, as well as the facts on which it depends; and as he often places the baſe conduct of the former writer in a ſtriking point of view, we ſhall ſet the two ſtate-

ments in oppoſition to each other, and, with very few remarks of our own, leave the reader to form his own judgment.

The author of the firſt letter ſays—"the fourth fact (which) I notice, is this, that his Majeſty's late Miniſters placed the Catholic Bill on a broader baſis than the Iriſh Act of 1793, *with a view that it might include all denominations of Proteſtant Diſſenters*; and for the proof of this, I appeal with confidence to the Bill itſelf, and to the preſent Chancellor of the Exchequer's ſpeech, when it was firſt brought into Parliament." P. 8.

It would have been prudent either to have made this appeal with leſs confidence, or not to have *publiſhed* the Bill itſelf; for in that Bill, as it ſtands in the pamphlet before us, there is not one word of *Proteſtant Diſſenters*, nor ſo much as an alluſion to them, more than to *Jews*, *Mahometans*, and *Deiſts*. The Bill includes "all his Majeſty's liege ſubjects, without exception," upon their ſwearing allegiance in terms to which neither Jew, Mahometan, nor Deiſt could object. It puts all who believe in a God on the very ſame footing; and though we are far from thinking that ſuch was the deliberate intention of thoſe, by whom it was framed, it is ſo expreſſed, as to open a door for the introduction, into the army and navy, of the worſhip of the *Goddeſs of Reaſon*, and all the other impieties which diſgraced the French Revolution. But the author, wiſhing to keep Preſbyterians and Chriſtian Diſſenters only in the view of his readers, proceeds in the following ſtrain:

"It muſt be well known to you, that no member of our church, (the Church of Scotland) far leſs a Diſſenter, is allowed by law to hold a commiſſion in the army or Navy, without *renouncing his principles as a Preſbyterian*, and taking the Sacrament of the Lord's Supper, according to the form and ceremonies of the Church of England, as a teſt of his adherence to that church, and to no other. Now, Sir, had the Iriſh Act of 1793 been extended to the whole empire, in the manner in which Lord Hawkeſbury allows the King's aſſent was given to it, then it is obvious that the Teſt Act would have been aboliſhed in favour of Catholics, while it remained in full force againſt the Members of the Eſtabliſhed Church of Scotland, and againſt Proteſtant Diſſenters of every denomination." P. 9.

If it be ſo very well known that no Preſbyterian is allowed to hold a commiſſion in the Britiſh army or navy, *without renouncing his principles as a Preſbyterian*, it ſeems ſomewhat ſurpriſing, that we who live in the metropolis of the empire, ſhould firſt have heard of it from this *manufacturer* of pamphlets in Glaſgow! Did the late Lord Viſcount Duncan renounce his principles as a Preſbyterian? So far from it, that we have reaſon to believe that he lived and died a Preſbyterian, at leaſt *rationally* zealous. If this letter-writer could be ſuppoſed to be himſelf really a Preſbyterian, he would hardly plead ſo earneſtly for our Diſſenters;

Diſſenters; three-fourths of whom hold the Scotch confeſſion of faith in greater abhorrence, if poſſible, than our thirty-nine articles, and openly deny the Lord that bought them. By a genuine Calviniſt it will hardly be denied that a teſt, excluding ſuch men from civil and military offices, may be expedient, and is certainly harmleſs; whilſt we have the authority of ſome profound lawyers for ſaying, that though the queſtion has never been judicially decided, there is not a doubt that a certificate from the Preſbytery within which a Scotchman has reſided for a certain time, that he is *bona fide* a member of the Eſtabliſhed Church of Scotland, would ſuperſede the operation of the Teſt and Corporation Acts, on his receiving a military commiſſion in England.

With equal candour this author next affirms it to be "obvious, that the late Miniſters conſented to modify the Bill to the Act of 1793, with regard to the ſtaff, but *they could not conſent to exclude Diſſenters*; and his Majeſty, liſtening to others, who had got poſſeſſion of the royal ear, (pray who were they?) could not be prevailed on to give his aſſent to have them included. Here then appears to be the preciſe point of difference between his Majeſty's ſecret adviſers and his late Miniſters." P. 12.

"This is the true ſtate of the caſe; and it is lamentable to think, that our Sovereign is under the guidance of men, who have the baſeneſs to ſtifle this manifeſt truth, and who act with ſuch deteſtable hypocriſy, as to cry out, the *Church is in danger*, and reproach, with partiality to popery, men who have been diſmiſſed his Majeſty's ſervice, *not* becauſe they *intended a favour to the Catholics, but* becauſe they reſpectfully maintained, that *Engliſh Diſſenters* and *Scotch Preſbyterians*, were *equally entitled to the ſame privileges!*" P. 14.

We are perſuaded that there is not one of the late Miniſters, nor one enlightened Engliſhmen of any party, who will not conſider ſuch a writer as this among the moſt dangerous enemies to the cauſe which he profeſſes to ſupport; but the caſe muſt be otherwiſe in Scotland. The pamphlet is ſold at a price (3d. we believe) for which no bookſeller could afford it, had not the expence of its publication been defrayed by ſome party or partymen; and by ſuch means has it already been brought to the ſeventh edition! All Scotchmen however do not patronize ſuch barefaced falſehoods; for the author of the ſecond letter before us, like an honeſt Preſbyterian, thus oppoſes the ſtatements of his countryman. Having quoted two of the extracts which we have made from this factious pamphlet, he ſays of the laſt:

"The charge is plain, and its import deep. It is fairly this, that his Majeſty was willing to grant the extenſion of certain privileges to the Roman Catholics, but abſolutely refuſed to grant them to Proteſtant Diſſenters; in other words, that he regards with greater jealouſy his Proteſtant ſubjects who are not of the communion of the Church of England, than he does thoſe of the Roman Catholic perſuaſion. - - - - If this were true, however

ever much I rejoice in the event as preventing Roman Catholics from obtaining a power which, I regard as dangerous in their hands, I could not vindicate the principles upon which his Majeſty was adviſed in this inſtance to exerciſe his prerogative.

"But is it a fact? Has any good and ſufficient evidence been produced to ſubſtantiate the charge? Theſe are queſtions which my countrymen muſt have been diſpoſed to put upon the propoſal of this charge; and, as you could not fail to be aſtoniſhed at it, ſo you will not be inclined to ſubſcribe to it, without ſatisfactory proof. You will agree with me, that before ſuch a charge, affecting ſo deeply his Majeſty's character and government, and tending to alienate the affections of ſo great a part of his loyal ſubjects—be admitted, it ought to be well ſupported. That it is ſo, I have not yet, after the moſt attentive examination, been able to ſee. . . . From the beginning, the meaſure was avowed to be Catholic. It was announced in all the public papers under the name of *the Catholic Bill*, and in Parliament was ſpoken of in the ſame terms by both ſides of the Houſe, both before and after its relinquiſhment. According to the expreſs declaration of the Miniſters in their own defence, it was brought forward to ſatisfy the Catholics of Ireland, and prevent a petition meditated by them for an extenſion of their privileges. It was with the Roman Catholics only, that all communications reſpecting the meaſure were held. In conſequence of explanations demanded by them, expreſſions were introduced into it, tending to give them greater ſatisfaction. . . . . To what purpoſe dwell upon the advantage of receiving ſo great an acceſſion from that quarter to our army or navy; why ſo many references to the Iriſh Act of 1793, and the pledges ſaid to have been given by Lords Clare and Buckinghamſhire; *if this is improperly called a Catholic queſtion*, if the Miniſters were not principally concerned about the admiſſion of Papiſts, and conſcious that this was the thing chiefly objected to?

"As the hiſtory of the introduction of the Bill, and the manner in which it was defended by Miniſters, ſhew that it was principally deſigned by them to ſatisfy Roman Catholics; ſo the manner in which it was relinquiſhed by them, muſt force the ſame concluſion upon the mind of every candid and reflecting perſon. Having reſolved, in deference to his Majeſty, to withdraw the Bill, they thought it neceſſary to record in the Minutes of the Cabinet-Council an expreſſion of their decided judgment, and of the liberty which they craved in their future conduct reſpecting this ſubject. This having come to the public, we have a fair and authentic document, to which we may ſafely appeal. This may juſtly be conſidered as exhibiting their real grievance and difficulties. In it they ſtate that the deference, which they had felt it their duty to ſhew on this occaſion to his Majeſty's opinions and feelings ſhould not be underſtood as reſtraining them from ſubmitting, from time to time, for his Ma-

jeſty's

jeſty's gracious deciſion, ſuch meaſures *reſpecting the ſtate of Ireland*, as the courſe of circumſtances ſhall appear to require," that his Majeſty would ſee "the indiſpenſible neceſſity of their expreſſing, on withdrawing the Bill, the ſtrong perſuaſion they felt of the benefits which would reſult from a different ſource (courſe) of policy to *the Catholics of Ireland*;" and, "in the event of *the Catholic Petition* coming forward," they claim a liberty openly to avow their ſentiments. "The reſervation (ſays Lord Moira) was this, that, under different circumſtances, his ſervants might think it their duty to bring the ſituation of *the Catholics* again under his conſideration." . . . "There is not here one word of Proteſtant Diſſenters. If it be true, as aſſerted by the writer formerly mentioned, that the Miniſters *could not conſent to exclude Diſſenters*, and that his Majeſty *could not be prevailed on to give his aſſent to have them included*; if they were ſo bent upon this as to reſolve to riſk their places for its attainment, how comes it about that there is not the *ſlighteſt alluſion to Diſſenters* in all this minute? and no reſervation of right at a poſterior period *to inſiſt upon this plea?* If the Bill was withdrawn and loſt in conſequence of his Majeſty refuſing to admit this claſs of his ſubjects into the army and navy, if this was the *preciſe point of difference between his Majeſty's ſecret adviſers, and his late Miniſters*, might it not naturally have been expected, that they would *have expreſſed* the ſtrong perſuaſion they felt of the benefits which would reſult from a different ſource (courſe) of policy to *Proteſtant Diſſenters*, as we find them actually doing as to Roman Catholics?" P. 11—15.

To us, we confeſs, that this reaſoning appears concluſive, and ſuch as ſhould make thoſe who have promoted the circulation of the former pamphlet bluſh for their conduct. The author with equal ability analyzes his antagoniſt's appeals to the ſpeeches of Lord Grenville and Lord Hawkeſbury in ſupport of his aſſertions, and ſhows with the force of demonſtration, that the words of thoſe noble Lords will not even admit of the ſenſe which he endeavours to put upon them in garbled quotations. For this, however, we muſt refer to the two pamphlets themſelves, and ſhall only beg leave to ſay, that we miſtake Lord Grenville's character entirely if he will not diſclaim the inferences which this writer has drawn from certain paſſages in his Lordſhip's ſpeeches, unfairly torn from the context; as well as reprobate the baſe attempt to ſow diſſention between the two churches eſtabliſhed in the Britiſh empire. When the author contends, that the Preſbyterians of Scotland have done every thing, and the Church of England nothing, for our civil and religious liberties; that the ſpirit of the former has been uniformly tolerant, and that of the latter as uniformly perſecuting; that the former did what they could to ſave the unfortunate churches from the fury of the independents, whilſt the latter lay by and did nothing; and that they were Preſbyterians and not Epiſcopalians who accompliſhed

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the revolution in 1688, he threw down ſo many gauntlets which we are prevented from taking up, certainly by no dread of his ſtrength, but becauſe we will not enter into thoſe worſe than uſeleſs controverſies, which he ſeems ſo deſirous to provoke. Our attachment to the Church of England is well known; and we ſhall never be backward to lend our beſt aid to defend her principles, her conſtitution, and her liturgy, when attacked by a foe whom we deem worthy of us; but inſtead of drawing invidious compariſons between her and the Church of Scotland, we would rather exhort the members of both churches to unite with heart and hand againſt the common enemy, and eſpecially againſt this wretched tool of that enemy, who ſeems more decidedly hoſtile to both churches than any other pamphleteer of the age, Tom Paine perhaps excepted.

## CATHOLIC QUESTION.

ART. 22. *Thoughts on the Catholic Queſtion.* 8vo. 49 pp. Hatchard. 1807.

The Queſtion (it is obſerved by this author) "ſeems to preſent itſelf in two points of view, the one religious, the other political: but taken in either, the religious and political conſiderations will be found to be ſo blended, that it is ſcarcely poſſible wholly to ſeparate them. One of the moſt important objections to the doctrines taught by the See of Rome, is the aſſumption by that See, and by the clergy in communion with it, of a character above the controul of the political ſovereignty of any ſtate; of a power extending to matters temporal, as well as ſpiritual; and its founding this aſſumption of independent character and power on a ſuppoſed divine indefeaſible title, not ſubject to the laws of man." On this foundation moſt of the arguments in the work before us are built. The author denies (in the ſenſe in which it is often uſed) the popular aſſertion that a man's religion concerns only himſelf, for "the religion of man in ſociety involves almoſt every conſideration which can affect the ſociety of which he is a member, and, in ſome degree, every ſociety with which he may have relation." The temper and ſpirit of the Roman Catholic religion are then ſhown by a detail of the circumſtances that preceded and attended the reformation, and it is well obſerved that the nature of the oath called the "oath of ſupremacy" has been groſsly miſrepreſented; for though "the violence of Henry the Eighth led him, while deſtroying the papal power, to take the crown of ſupremacy from the head of the Pope," and place it with all its enormities upon his own, yet, as the oath of ſupremacy is now framed, no perſon is called upon to declare more than that "no foreign prince, prelate, ſtate, or potentate, hath or ought to have any juriſdiction, power, pre-eminence, or authority, eccleſiaſtical or ſpiritual within the realm."

"Few

"Few of the Roman Catholic laity" (the author thinks) would, if left to the exerciſe of their own judgment, refuſe to make this negative declaration: but it has always been reprobated by the court of Rome, and the Roman Catholic clergy, under the influence of that court; and the Roman Catholics of this day are compelled to acknowledge that foreign juriſdiction which their anceſtors abjured, and declared to be contrary to the ancient conſtitutions of the realm*."

On this ground, the author conſiders the queſtion in a political view, and, in the words of the parliament of Paris in 1753, as "ſeriouſly affecting the ſovereign authority, involving in its conſequences the good order and tranquillity of the realm, the regular juriſdictions, the King's ſovereignty, and the ſtate itſelf." He obſerves that "the Revolution of 1688 took for its baſis that the government of theſe countries was eſſentially proteſtant, and being ſuch, was conſtitutionally free from ſpiritual or eccleſiaſtical as well as from civil deſpotiſm." After dwelling for ſome time upon this argument, the author adverts to the ſituation of Ireland, where a large proportion of the inhabitants adhere to the See of Rome, and not only reject the reformation in matters unconnected with civil polity, but alſo by "denying the right of the legiſlature to give to the miniſters of the reformed church the honours, emoluments, and powers which the laws had appropriated to the authorized miniſters of religion in Ireland." The whole ſyſtem of the Roman Catholic prieſthood in Ireland is then developed, and the dangerous tendency of their hierarchy particularly inſiſted upon.

The concluſion of this tract appears to us ſo juſt, that we will give it to our readers entire.

"What then ought to be done to give permanent tranquillity to Ireland? Emancipate the Roman Catholics from the tyranny of that hierarchy to which they are now ſubject; reduce their prieſthood to obedience to the law, to the condition of miniſters of a tolerated religion; take from them all hope of gratifying their ambition by the overthrow of the proteſtant eſtabliſhment; and for that purpoſe place that eſtabliſhment out of the reach of injury; make the proteſtant religion really, what it is by law, the eſtabliſhed religion of Ireland, and throughout Ireland; give it churches equal to the extent and population of the country, a clergy ſufficiently numerous to diſcharge the duties of ſuch an eſtabliſhment; provide for the reſidence of that clergy by glebes and glebe-houſes; give ſecurity to their perſons and property, and having done ſo, compel their reſidence; and to all theſe meaſures add ſecurity to the perſons and property of proteſtants in whatever part of the country they may think fit to reſide. When

* For the proof of this the author cites the Conſtitutions of Clarendon, and thoſe of Edward the Firſt.

theſe things ſhall have been done; when the ambitious hopes which agitate the minds of the Roman Catholic prieſthood ſhall have been completely deſtroyed, when their beſt advantage ſhall be derived from quiet and orderly demeanour, and when they ſhall conſequently ceaſe to agitate the minds of thoſe under their paſtoral care, as they have hitherto done; when the Proteſtant eſtabliſhment ſhall be made ſecure, reſpectable, and adequate to all the purpoſes of an eſtabliſhment; and when the proteſtant ſhall enjoy, in every part of the iſland, the ſame ſecurity of perſon and property as the Roman Catholic enjoys; the irritation which has hitherto ſo often diſturbed the peace of Ireland will ceaſe: and the Roman Catholic, in the character of a tolerated ſectary, will find a freedom from the tyranny of his own prieſthood which he has never hitherto enjoyed, will live in harmony with his Proteſtant neighbour, and the cry for Catholic emancipation will paſs away." P. 48.

ART. 23. *Curſory Reflections on the Meaſures now in Agitation, in Favour of the Roman Catholics of the United Kingdom. By a Loyal Iriſhman.* 8vo. 81 pp. Hatchard. 1807.

Theſe Reflections appear to have been originally written while the late bill (improperly called the Catholic Bill) was depending in Parliament; though we have an intimation at the cloſe, that the author was then apprized of the diſſolution of the late miniſtry. He ſeems to be well informed of the views of thoſe perſons who, he ſays, compoſed the Duke of Bedford's cabinet in Ireland, and whom he charges with having deviſed "a ſeries of regulations affecting, either immediately or remotely, the queſtion of emancipation; which were to be gradually brought forward, in order to accuſtom the public mind to ſuch diſcuſſions, and intereſt other deſcriptions of his Majeſty's ſubjects in the ſucceſs of meaſures, planned with a view to this favourite object."

The compact between the party alluded to, and the chief agitators of the Catholics, was, the author aſſerts, "a compact not to protect the Catholic, but to depreſs the Proteſtant; a compact, not for immunities, but for the transfer of political power; not for a tolerated religion, but for a change of the religion of the ſtate:—England Proteſtant, Scotland Preſbyterian, and Ireland Catholic." We truſt the author miſtakes in his aſſertion of ſuch a compact, or rather conſpiracy; for were it proved, ſcarcely any terms of cenſure would be too light for miniſters entertaining projects of ſo dangerous a tendency. Of this author's arguments on the principal queſtion the following may ſerve as a ſpecimen:

"A leading principle," (he obſerves) "on the aſſumption of which Lord Howick is reported in the papers to argue every queſtion relative to the Popiſh claims, and againſt perſevering in

a ſyſtem of excluſion, is a diſtinction between the religious and political opinions of the Iriſh Romaniſts. But nothing can be more unfounded or viſionary than ſuch a diſtinction: it exiſts only in the miſrepreſentations of their Proteſtant advocates with whom his lordſhip conſults, and his own willingneſs to be deceived. The opinions dangerous to all civil liberty, and to all civil authority, which theſe Romaniſts are taught to maintain, are to them *religious* opinions, in the moſt literal ſenſe, and of the moſt ſacred obligation: they are as binding on their conſcience as the moſt fundamental articles of their faith. They are enforced by an authority which they maintain to be equal to the authority of the Goſpel, that of their church. It was on the ground of thoſe *religious* opinions, and of their being dangerous to all civil liberty, and more particularly dangerous under a Proteſtant ſtate, and to the ſettlement of the revolution, and the acceſſion of the Houſe of Hanover, that the principle of excluſion was adopted at thoſe periods. Theſe *religious* opinions, thus provoking excluſion, are the ſame at this day. They have been declared over and over again, as well by the Roman Catholic Biſhops of England, as by Doctor Troy, delivering the opinions of all the Popiſh Biſhops of Ireland, to be unalterable, and the ſame under all forms of civil government, and at all periods. Is it not, therefore, wantonly to triſle with the public feelings and the public intereſts, for the advocates of Popery to aſſert that the connection which formerly exiſted between the religion and the politics of the Roman Catholics has ceaſed, and that conſequently the principle of excluſion, founded on that connection, ought to be done away?—Lord Howick is ſaid to have admitted that ſuch a connection once exiſted. What proof has his lordſhip to produce to the United Parliament, or to the people of England, that it exiſts no longer? Where is the declaration of the Popiſh Biſhops and Clergy, confirming his lordſhip's ſtatement? And are we to reſt ſatisfied, and ſilently acquieſce in innovations, that are ſubverſive of every principle on which our anceſtors laid the foundation of all our preſent greatneſs, becauſe Lord Howick, and thoſe Iriſhmen who have pledged themſelves to the cauſe of Popery, may chooſe to tell us that one of thoſe principles, that of excluſion on account of religious opinions, dangerous to all civil liberty, and peculiarly dangerous to this country, has been done away by the abandonment of thoſe opinions in the preſent day?" P. 19.

What is ſtated by the author, concerning the proteſtation ſigned by the Roman Catholic Biſhops, Clergy, and principal Laity in England, againſt certain principles imputed to them, and a ſubſequent anathema by the ſame Biſhops againſt the taking of an oath founded upon that proteſtation, is worthy of ſerious attention. His obſervations on the eſtabliſhment of a ſeminary for educating Roman Catholic Prieſts (which he deems a meaſure expedient

pedient in itſelf, but not accompanied with ſufficient ſecurities againſt abuſe) are candid, and appear to us to be juſt. He gives, in this part, ſome important information reſpecting the colleges for the ſame purpoſe, eſtabliſhed on the continent. He then argues forcibly againſt the much talked-of bill, then depending, for the admiſſion of all perſons of every religion into the army and navy. But as this meaſure is at reſt, we will refer for the arguments on this ſubject to the work itſelf.

## POOR BILL.

ART. 24. *General Reflections on the Syſtem of the Poor Laws; with a ſhort View of Mr. Whitbread's Bill, and a Comment on it. By John Berkeley Monck.* 8vo. 44 pp. 1s. 6d. Bickerſtaff. 1807.

We cannot but conſider this as rather too haſty an effuſion on ſo important a ſubject. In page 2, the author ſpeaks of "*Workhouſes*" and "the *loathſome ſcenes* there." But he ought to know, that wherever ſuch things exiſt, it is not for want of legiſlative proviſion, (ſee 30 Geo. III. c. 49). We fear, however, that this Act is nearly a dead letter. "By raiſing ſums of money by contribution," he ſays, "to purchaſe materials to ſet the poor on work, no new ſprings of induſtry are opened." P. 4. Is it of no uſe then, to teach the poor that, if they refuſe to work, they muſt either ſtarve, or go to the Houſe of Correction? This is a curious inſtance of theory contradicting experience. If the labour in workhouſes brought no other advantage to pariſhes, than the diſcouraging of idleneſs; this would be no little ſpring to induſtry. When the author talks of *trades* in workhouſes; he forgets, or has never heard of the affairs of ſuch houſes in general; thoſe under ſpecial Acts of Parliament, for *many pariſhes* are out of the queſtion.

On the next topic—reſtraining the poor from marriage, this author, and Mr. Malthus, would do well to conſider (for they ſeem to have no experience in adminiſtering the poor laws) what proportion of *baſtards* this reſtraint would produce; and whether baſtards (with all their conſequences) are not much more expenſive to a pariſh, than legitimate children.

"I have no means of knowing what might have been the number of poor relieved by the rate in the time of Queen Elizabeth; but if we may form any judgment of the increaſed *number of poor* from the increaſed *amount of the rate*, the number of poor has been increaſed ten-fold within a much later period." P. 10.—This author ſhould have looked at the charges affixed to the poor-rate, and quite foreign to it, before he attempted to inſtruct the public on this ſubject.

The next chapter diſplays yet more ſtrongly a want of acquaintance with the poor laws; and the concluding words of it are the

moſt intemperate which we have read on the ſubject. From the comment on Mr. Whitbread's Bill, one ſpecimen will be ſufficient.—"Throw open ſettlements, unlock pariſhes, invite, and not diſcourage labourers, who traverſe the country for employment; permit again forty days reſidence to confer a ſettlement, not only on houſeholders, but lodgers; and then theſe two very ſalutary effects will follow, the poor will be left at reſt, and the pariſhes will ſave a world of removals." P. 28. To which ſhould be added—and the kingdom will be filled with vagrants and thieves.

A few good hints may certainly be found in theſe pages; but their fault is, that they diſplay mere ſpeculation, accompanied by an evident and great want of practical acquaintance with the ſubject.

## MEDICINE.

ART. 25. *Malvern Waters, being a Republication of Caſes formerly collected by John Wall, M. D. of Worceſter, and ſince illuſtrated with Notes, by his Son, Martin Wall, M. D.* 8vo. 135 pp. 3s. Murray. 1806.

The work before us contains the ſubſtance of three diſtinct publications, on the efficacy of Malvern Waters, by Dr. John Wall, the father of the preſent writer. They were found ſerviceable "in ſcrophulous caſes, in old ulcers, and fiſtulas, in obſtructed glands, ſchirrous and cancerous caſes, in diſorders of the eyes, and eyelids, &c." In proof of their efficacy in affections of the eyes, the author quotes the following lines from Bannifter's treatiſe on the ſubject:

"A little more I'll of their curing tell,
How they help ſore eyes with a new found well,
Great ſpeech of Malvern Hills was late reported,
Unto which Spring people in troops reſorted."

But candour ſhould have led the author to tell us, that Bannifter was far from being a convert to the opinion of the efficacy of the waters. "The patients returned," he ſays,

"Their bodies wearied, and their griefs made worſe,
And eaſed and purged only in their purſe."

Dr. John Wall has given ſeventy-ſix caſes, many of them very deplorable. In all of them the patients received great benefit, by drinking and waſhing the affected parts with the waters. To theſe Dr. M. Wall has not thought it neceſſary to make any addition, and indeed no addition ſeems neceſſary. If the water retains its efficacy, and will generally cure perſons ſimilarly affected, it is certainly the moſt valuable and the moſt powerful medicine now known.

The preſent author gives, in an appendix, an analyſis of the waters, obtained by making thirty-ſix experiments, from which it appears, "that the Holy-Well water at Malvern does not contain any uncombined vitriolic acid, nor any volatile alkali, nor any metallic

metallic ſalt; that it is ſlightly impregnated with fixed air, contains ſome common air, ſome ſelenite, and ſome unneutralized calcareous earth. Its principal virtue, therefore," he obſerves, "muſt depend upon its extreme purity, aſſiſted by the fixed air which it contains." We learn at the leaſt from this, that the water is perfectly harmleſs, and there can be little doubt that, joined to air, exerciſe, and a well-regulated diet, much advantage may accrue from its long continued uſe; and perhaps to theſe circumſtances moſt of our medicinal waters owe a very large ſhare of their reputation.

ART. 26. *Anatomical Reflections on the Form of Animals, and the new Opinions of Henry Cline, Eſq. Surgeon. By John Hunt.* 8vo. pp. 96. 5s. Phillips. 1806.

Mr. Cline, in a few pages publiſhed in a late volume of the Agricultural Reports, has inſinuated, that in making choice of animals for breeding, the feeders or managers might be much aſſiſted by poſſeſſing a competent knowledge of anatomy. This poſition the preſent author treats with ridicule. But though ſkill in anatomy may not be eſſential for the purpoſe, which the author has very well ſhown, by the perfection to which the art has ariſen without its aſſiſtance, ſome little knowledge in it might have its utility. Mr. Cline thinks that animals which have large lungs ſhould be choſen for breeding. Our dealers in cattle chooſe ſuch as have broad cheſts, an indication that the viſcus is not ſmall. Mr. Cline would have the bones of the pelvis in the females ſo formed as to afford an eaſy paſſage for the fœtus, if its head ſhould prove unuſually large. This alſo may be known by the animals being well formed and broad in the haunches. Mr. Hunt thinks the precaution unneceſſary. "He never knew," he ſays, p. 21, "the life of a child loſt from its head being too large," and yet the head being too large, or larger than the capacity of the pelvis will readily admit to paſs, is one of the moſt frequent cauſes of death to the fœtus. The author lays much ſtreſs on animals having ſmall plucks and bowels; that ſuch a ſtate of the viſcera is generally found in animals that have been fed for the ſhambles is true, thoſe parts becoming ſmaller in proportion as the animals are fattened, as we find fat perſons have ſmall blood-veſſels. The author's objection to the poſition, "that the male ſhould be ſmaller than the female," is juſt and rational, the oppoſite proportions being certainly to be preferred. Mr. Cline ſeems to have fallen into this error from having ſeen that large, that is, clumſy and ill-formed rams, generally beget an ill-formed progeny. "The Leiceſterſhire breeders chuſe well-formed, compact, and middling-ſized rams, and bulls for the purpoſe." Mr. Cline thinks large females ſhould be ſelected, as beſt able to nouriſh their young. But it is not found that large women produce finer children, or prove better nurſes, than thoſe that are

middling-ſized, or that large cows yield the greateſt quantity of milk. "Small cows," Mr. Hunt ſays, p. 51, "not only give the greateſt quantity of milk, but it is reaſonable to ſuppoſe they give the greateſt quantity in proportion to their quantity of food. A large-bodied animal muſt certainly require more nouriſhment than a ſmall one, and conſequently a ſmall animal has more nouriſhment to beſtow upon the fœtus, or to ſupply her offſpring with after birth." Mr. Cline lays more ſtreſs than is neceſſary on croſſing, in order to improve the breed of ſheep and cattle, as it is much more important to attend to the form, ſtrength, and healthineſs of the animals, than to their being of the ſame or different families. To the remarks on Mr. Cline's production the author has added ſome general obſervations on what is called experimental feeding, that is, loading animals with a portion of fat that makes them unwieldy: "a ſtate of general debility is one of the conſequences which produce impotency in the male and barrenneſs in the female." A liſt of ſubſcribers to the work is added, conſiſting principally of amateurs, which accounts, perhaps, for the high price, five ſhillings, put upon this pamphlet. The author appears to be well acquainted with the ſubject; ſtill, however, his obſervations on Mr. Cline's propoſals ſhould have been couched in terms leſs offenſive than thoſe he has thought proper to uſe.

## DIVINITY.

ART. 27. *A Charge to the Clergy at the primary Viſitation, in the Month of Auguſt, 1806, of the late Right Reverend Father in God, Samuel, by Divine Permiſſion, Lord Biſhop of St. Aſaph.* 4to. 29 pp. 2s. Hatchard. 1806.

Fewer traces than uſual of the luminous mind of the author appear in this Charge. As far as the 20th page it is occupied in mere matters of buſineſs, enforcing the licenſing of curates, giving cautions relative to the marriage act, and adviſing the Clergy to acquire ſome competent knowledge of eccleſiaſtical and canon law.

The Biſhop then proceeds to the ſubject of diſſenters, and particularly Methodiſts; and here he rather ſurpriſed us by aſſerting, that neither the Arminian nor the Calviniſtic Methodiſts are diſſenters *in doctrine* from the eſtabliſhed church, "however ſome of them may diſapprove, and many of them lightly regard her diſcipline." The Church of England, he aſſerts, "upon the principal points in diſpute between the Arminians and the Calviniſts, upon all the points of *doctrine* characteriſtic of the two ſects, maintains an abſolute neutrality. Her articles," he adds, "explicitly aſſert nothing but what is believed both by Arminians and by Calviniſts. The Calviniſts indeed hold ſome opinions relative to the ſame points, which the Church of England *has not gone the length of aſſerting in her articles.* But neither

neither has ſhe gone the length of explicitly contradicting thoſe opinions; inſomuch that there is nothing to hinder the Arminian and the higheſt ſupralapſarian Calviniſt from walking together in the Church of England and Ireland as friends and brothers, if they both approve the diſcipline of the church, and both are willing to ſubmit to it." The Biſhop aſſerts, therefore, that the Methodiſts have no real cauſe for ſeparation, and their ſchiſmatical ſpirit is the chief crime he alledges againſt them. He concludes by cautioning his Clergy againſt controverſial preaching on theſe ſubjects.

The powerful mind of the Biſhop was evidently ſo impreſſed with the difficulties attached to each ſide of this great controverſy, as to be averſe to any dogmatical deciſion reſpecting them; yet we fear that an ill uſe may be made of ſome of the ſtrong poſitions he has brought forward. He doubtleſs could have defined and explained them; but we rather regret, that ſome of them ſhould have been given to the public, at a time when the learned author can no longer be his own commentator.

ART. 28. *A plain and affectionate Addreſs, to the Pariſhioners of St. Martins, and All Saints, in Leiceſter; from the Rev. Edward Thomas Vaughan, A. M. their Vicar.* 12mo. 81 pp. 1s. 6d. Hatchard, &c. 1806.

A truly affectionate addreſs; admirably well calculated to awaken the attention of all who ſhall read it to a moſt ſerious conſideration of their ſpiritual and eternal concerns. The principal objects of the addreſs are theſe: firſt, to perſuade to a godly and chriſtian life, in general; ſecondly, to a devout obſervance of the duties of the *Sabbath*, in particular.

Of the author's ſound advice we ſhall produce a few ſpecimens.

"We have already ſeen that the obedience of Chriſt is the ſole procuring cauſe of our pardon and acceptance with God. Chriſt, and Chriſt only, has the power of making atonement for our ſin: Chriſt, and Chriſt only, has the power of meriting everlaſting life, in the way of reward. His infinite deſervings are, in whole and in part, the one unmixed and uncompounded offering, by which the redemption of every individual of the redeemed was purchaſed. Human merit, in any other perſon than that of Chriſt, is a thing unknown to God. But, as on the one hand we have nothing of our own to offer, which can put away the wrath of our offended Maker, or entitle us to his favour and rewards; ſo, on the other, there are certain qualities and diſpoſitions which he requires us to poſſeſs, in order that we may enjoy the benefits of his ſalvation, though they have no ſhare in earning it. Thus, though neither our repentance, nor our faith, nor our hope, nor our love, nor any other Chriſtian grace, are of the leaſt poſſible efficacy in making atonement for our ſin, and in opening the door of heaven to us; yet none ſhall

be found in heaven, nor ſhall any have their ſins forgiven in the day of judgment, in whom theſe graces are not." P. 37.

"Logical preciſion, though it has its important uſes, is comparatively of little importance here. Believe that Jeſus Chriſt is your needed Saviour, and your only poſſible Saviour; make application to him under this conviction, and determine reſolutely with his help to obey him from henceforth as your maſter; and, whatever be the ſtrict and proper definition of faith, I venture to aſſure you, that you ſhall receive its bleſſed rewards. You ſhall "have peace with God;" you ſhall "overcome the world:" you ſhall "have inheritance amongſt them which are ſanctified through faith that is in him." P. 40.

"Although it be moſt true, that every individual believer receives his ſalvation not of debt but of grace; has his Saviour freely beſtowed upon him, and is enabled by God's undeſerved help, and only by that help, to make that Saviour his; yet it is alſo true, that God, of his great mercy, has been pleaſed to appoint certain exerciſes, or means of obtaining his needed help, which no man ever yet uſed rightly without obtaining it. The principal of theſe religious exerciſes are prayer, the ſtudy of the Scriptures, meditation, and devout attendance upon the ordinances of religion. To which may be added, a general habit of wariness in our conduct and purſuits; a general habit of reſiſting evil and ſtriving to do that which is good; and more eſpecially a general habit of avoiding, as much as poſſible, all ſociety and occupations which are unfavourable to godlineſs, and of cultivating, as much as poſſible, thoſe which have a contrary tendency. We are apt to plunge ourſelves into evil; to woo it; to fetch it from far: and perhaps no leſſon is more important, than that which warns us to be ſeeking grace at leaſt indirectly at all times, by ſhunning every thing which is adverſe to its approach. But my object here is to ſpeak rather of what may be called the direct means of ſeeking grace: of which the four ſpiritual exerciſes I have juſt enumerated are the chief." P. 50.

One more ſhort extract will ſufficiently recommend this valuable, though ſmall work, to the attention of our readers.

"All theſe ſeveral means of grace, which I have ſpecified, muſt always be uſed *as means*: not as though they poſſeſſed any real virtue in themſelves; any power of converting or ſanctifying the ſoul; but purely as the appointed methods of ſeeking the ſalvation of God, which owe all their efficacy to the divine bleſſing. We muſt not reſt in them as poſſeſſing in their own nature the power we want; but apply them merely as inſtruments whereby a ſuperior power may be brought to act in us. If you uſe them in this ſpirit; not for a day or for a week, but habitually and perſeveringly; not formally, but with life and zeal; not ſuperſtitiouſly, as a yoke of bondage, but with delight and hope; you ſhall find them to be, what thouſands of thouſands have found them before you; efficacious means of forming, ſuſtaining,

taining, and increasing the life and dominion of godliness in your souls." P. 54.

ART. 29. *The Utility of Academical Institutions to the Church of Christ. A Sermon preached at Hoxton Chapel, June 26, 1806, before the Supporters of the Hoxton College, at their Anniversary. By Benjamin Cracknell, A. M. Minister of Weymouth Chapel.* 8vo. 1s. Johnson. 1806.

This discourse, addressed to a society of Protestant Dissenters, is very suitable to the occasion, containing many proper (though not profound) remarks on the utility of academical institutions, in their "immediate influence upon the character and habits of candidates for the Christian ministry; and the influence of a holy and well-educated ministry on the Christian church." P. 11. That an author should be somewhat partial towards those who agree with him in opinions is a matter rather to be expect d than animadverted upon, but language like the following (whatever church it may be intended to describe) ill becomes any place of public speaking, and especially a *pulpit*: "Awful is the state of that church, where the refuse of society are turned into the sanctuary; not to do its work, but to subsist on its emoluments; where the priests teach only for hire, and the prophets divine for money." P. 8. A note subjoined, but not worth producing, breathes the same spirit.

## MISCELLANIES.

ART. 30. *The Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain. Accompanied with Letter-press Descriptions.* Vol. I. 12mo. 15s. or 2s. 6d. each Number. Clarke, &c. 1807.

Encouraged by the prevalent and constantly increasing taste for this kind of information, our artists very laudably vie with each other in producing the most elegant specimens of design and engraving, to illustrate the antiquities of our country. We have more than once commended the publications of Mr. Britton on these subjects. The present work, by Mr. Storer and Mr. Greig, is compressed into a form so extremely small, that without a neatness and clearness in the engravings, which cannot be exceeded, and perhaps has never yet been equalled, it would scarcely suffice to give any correct ideas of the objects. The plates are all confined even within the size of a duodecimo page, yet are so luminously distinct, and in all respects so admirably executed, that the eye dwells upon them with much satisfaction. A very small volume contains no less than fifty of these plates, representing some of the most striking objects of antiquarian curiosity in England and Wales; and to each a short but sensible account is prefixed. The authors have not observed any exact

order; but ſufficiently point out the nature of the contents by tables ſubjoined at the end. The objects here preſented are ſelected from no leſs than ſixteen counties, and are of the very firſt intereſt and beauty. We cannot doubt that the work will be extenſively patronized, among thoſe to whom the ſmallneſs of the ſize does not appear an objection.

ART. 31. *The Conveniences, Principles, and Method of Keeping Accounts with Bankers in the Country and in London; with accurate Tables, adapted to the calculating of Intereſt Accounts with Eaſe and Diſpatch; and to the Diſcounting of Bills of Exchange: wherein the Table of Intereſt for one Day is extended to one million Pounds, for calculating Intereſt Accounts on the Principle adopted by the London Bankers. Alſo, other uſeful and extenſive Tables. To which is added, a conciſe and practical Treatiſe on Bills of Exchange and Promiſſory Notes, including Bankers' Caſh Notes and Checks. In two Parts. By William Lowrie, Sheffield.* 8vo. 308 pp. 10s. 6d. Longman and Co. 1805.

The tables in theſe books ſeem, as far as we can judge, without the labour of recalculating them, to be accurate. Thoſe relative to intereſt are at the ſame time particularly convenient, for thoſe who have a number of accounts which bear intereſt up to the 31ſt of December, or the 30th of June in each year, as they are, contrary to the uſual practice, arranged in a decreaſing ſeries; and at the top of each page is given the day of the month correſpondent to the number of days to run, from thence to the 31ſt of December; while at the bottom of the pages towards the latter end, is given the day of the month correſpondent to the number of days to run from thence to the 30th of June. Hence, in theſe caſes, we have both the number of days to run, and the intereſt at one view.

What Mr. L. ſays of "the conveniences, principles, and method of keeping accounts with bankers," is very trifling; but may be of uſe to perſons not accuſtomed to buſineſs, who wiſh to open accounts with a banker.

The treatiſe on Bills, &c. at the end, is drawn up in a plain ſtyle, free from the technical terms of preceding treatiſes on the ſame ſubject, which were rather intended for the peruſal of profeſſional men, than private perſons. The information contained in it, is agreeable to practice; but we doubt whether proteſting for better ſecurity, between the acceptance and during the time the bill has to run, be lawful, or cuſtomary in England; at leaſt we do not recollect any inſtance of it, and apprehend it is an error crept from ſome foreign author, into the common books on the ſubject, and thence tranſcribed by Mr. L.

ART.

ART. 32. *The Student's Companion; or a Summary of General Knowledge: Comprehending Geography, Natural Hiſtory, Aſtronomy, Chronology, Hiſtory, Biography, Commerce, Belles Lettres, Hiſtory of Literature, Theology, and Politics. Illuſtrated by Engravings. By John Sabine.* 12mo. 6s. Egerton. 1807.

We object to this author's arrangement of his ſubjects, but not at all to his book, which will be found very convenient and very uſeful for younger ſtudents. He might as well have commenced with theology, and indeed with greater propriety almoſt altogether inverted the order he has adopted. It is however a very comprehenſive manual of knowledge, and the maps and engravings which illuſtrate it are of remarkably neat execution, and ſo numerous as to render this (what we are invariably friendly to) one of the cheapeſt publications of the kind. In a ſecond edition, perhaps the author may be induced to take the friendly hint which we have given him.

ART. 33. *My Pocket Book; or Hints for "a Ryghte merrie and conceitede" Tour in Quarto, to be called The Stranger in Ireland, in* 1805. *By a Knight Errant.* 12mo. 4s. 6d. Vernor and Hood. 1807.

This is an attempt, and by no means unſucceſsful, to ridicule a writer, with ſome of whoſe writings, particularly the Stranger in France, and the Tour to the Baltic, we have been exceedingly entertained. But in theſe matters, as in others, ridicule is far from being the teſt of truth, and writers of the moſt acknowledged merit and celebrity muſt take their chance with theſe merry and wicked wags, from Dr. Johnſon to Sir John Carr. There is certainly a great deal of fun, as the reader will eaſily believe from the following ſhort example, not in *Joe* that we remember.

"MEMS. FOR CAP. XI.

"(*Have two Chap.* xi. *in the Quarto.*)

"I have got on ſo badly with reſpect to bulls in Ireland, that leſt the reader ſhould be diſappointed, I muſt endeavour to carry a hot preſs into other quarters. Let's ſee—where can I rummage? An *intelligent traveller in Ireland* muſt not omit a ſtock of bulls, *coûte que coûte*, let him get them how he can. I'll put down a few old ones for the preſent; perhaps I may recollect ſome others by and by. "Lexicographical" Littleton's amanuenſis, coming to the word *concurro*, ſaid, in Engliſh, I ſuppoſe *concur*? "Concur," cried the diſapproving doctor, "*Condog!*" Down went *Condog* directly as the interpretation of *concurro*, and it appears in Ed. 1678. What is very ſurpriſing and moſt worthy of remark, "it has been expunged, and *does not appear in ſubſequent editions!!*" *Condog* is a *bull*.

"I have

"I have *frequently* seen in the windows of houſes in London, the following notice; 'A good firſt and ſecond floor to be let *unfurniſhed, with every other convenience.*' This will do. If I had the pointing of moſt writings, I could make nonſenſe of them—I believe that art won't be denied me! Suppoſe the comma came after *let*, then there would be too much ſenſe for my purpoſe in "*unfurniſhed with* every other convenience." See now to what a length bad punctuation will lead. A poor woman at Shoreham, whoſe huſband was going to ſea, handed, through the clerk, to the parſon, this public prayer:—"A man going to ſea, his wife deſires the prayers of this congregation."—The parſon, pointing it in his own way, read to the ears of his flock—"A man going to ſee his wife, deſires the prayers of this congregation," and ſet them all in a titter."

ART. 34. *Ambulator: or a Pocket Companion in a Tour round London, within the Circuit of twenty-five Miles; deſcribing whatever is remarkable for Antiquity, Grandeur, Elegance, or rural Beauty. Including Catalogues of Pictures; and illuſtrated by hiſtorical and biographical Anecdotes; with an introductory Deſcription of the Metropolis, a Map of the Country deſcribed, and embelliſhed with ſixteen elegant Engravings. The tenth Edition, with conſiderable Additions and Improvements.* 12mo. 336 pp. 7s. Scatcherd and Co. 1807.

We can bear ſtrong teſtimony to the improvement of this book, having poſſeſſed it in one of its much earlier ſtages of progreſſion. It is greatly augmented in the number of names, and improved in the deſcriptions; while the plates, which are quite a new acceſſion, are executed with ſingular neatneſs. Though the contents are increaſed, yet by means of cloſer printing and a ſmaller type, which nevertheleſs is clear, the work is rather reduced than expanded in ſize. It will be found an agreeable intelligencer within the limits to which it extends; which, notwithſtanding the title, is ſomething more than an ordinary walk.

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# MONTHLY LIST OF PUBLICATIONS.

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Lectures on the Four laſt Books of the Pentateuch, deſigned to ſhow the divine Origin of the Jewiſh Religion, chiefly from internal Evidence. 1. The Authenticity and Truth of the Hiſtory. 2. The theological, moral, and political Principles of the Jewiſh Law. 3. A Review of Objections. Delivered in the Chapel

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## LITERARY INTELLIGENCE.

We have ſeen the firſt printed ſheet of *Mr. W. Scott's* intended Poem, entitled *Marmion*, or *Flodden Field*. It is an introductory addreſs, and contains a ſpirited celebration of ſome of our late departed worthies.

*Mr. Crabbe*, author of the *Library*, and other ingenious poems on familiar ſubjects, is now about to publiſh a poem in three parts, to be entitled *The Pariſh Regiſter*.

A tranſlation of the new and enlarged edition of *Fourcroy's Philoſophy of Chemiſtry*, lately publiſhed at Paris, is now in the preſs, and will ſoon appear. The tranſlator's name is *Deſmond*.

We are deſired to correct a piece of intelligence given in our Review for *May* (p. 580), in which we attributed to Mr. *S. Egerton Brydges* the *Life of Lord Chancellor Egerton*, the real author of which is the *Hon. and Rev. Francis Egerton*, Prebendary of Durham.

A new Edition of *Langhorn's Plutarch*, with ſome corrections of the Text, and conſiderable additions to the Notes, by the Rev. *Fr. Wrangham*, is nearly ready for publication.

Profeſſor *Porſon* has been prevailed upon to reprint the *four Plays of Euripides*, before publiſhed ſeparately, in one Volume.

*Dr. Charles Burney* is printing at the Cambridge Preſs, the *Cheruſes of Æſchylus*, with Notes and Illuſtrations.

*Mr. Hoole* is printing a Poem on the Subject of the *Exodus*.

*Lord Teignmouth* is preparing an Edition of Sir *William Jones's Life*, in one Volume Octavo.